

VOLUME SIX • NUMBER THREE • FALL 1985

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**



Distortions in Relationships



Addiction Affects Community



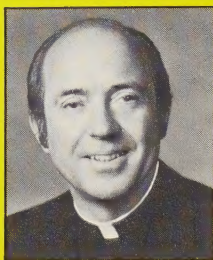
Turning Hurt Into Forgiveness



Who Can Promote Justice?



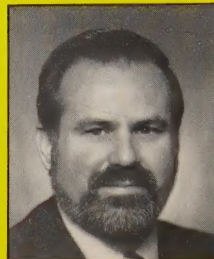
Innovative Religious Life



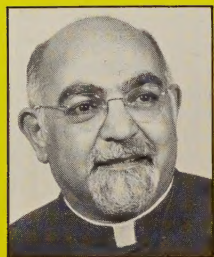
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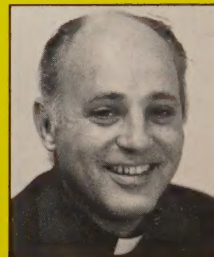
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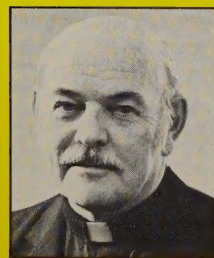
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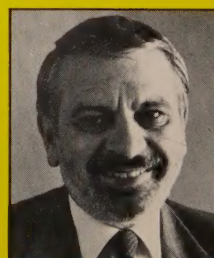
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HUMAN DEVELOPMENT

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INFORMATION FOR AUTHORS

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Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

Unaccepted manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

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EDITORIAL

EXPANDING CENTER NEEDS A HOME

Halley's Comet, a traveling mixture of celestial ice and dust, will soon be the number-one topic of daily conversation all over the world. This scattered mountain of primordial debris left over from the creation of our solar system is about to make its twenty-ninth spectacular visit to earth since its first recorded approach in 240 B.C.

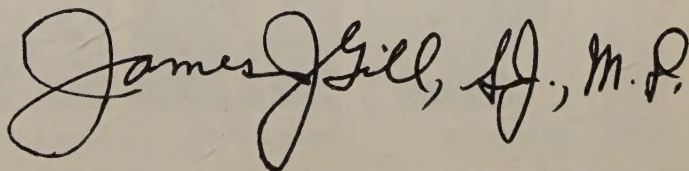
Binoculars will bring the comet into focus for us as early as November; in January it is scheduled to vanish toward the sun, then to return into sight late in February and come closest to us on April 18—a mere 40 million miles away. Telescopes and cruise reservations to the Southern Hemisphere, where the comet will appear brightest, are already selling fast. Enterprising manufacturers are already marketing comet tee shirts, comet caps, comet breakfast cereal, and comet games.

Our once-in-a-lifetime experience of the comet's ethereal beauty will doubtlessly produce for us a treasure of exciting memories to talk about for decades, just as this same extraterrestrial visitor did for many of our parents and grandparents when it made its most recent approach to earth in 1910. Moreover, the event we are soon to witness—not to be repeated until 2061—in addition to providing delight for the human eye, is likely to uplift Christian hearts in all parts of our planet, since this brilliant visitation can easily be regarded as a symbol of the Lord's own historic coming out of infinity into our sight, wonderful to behold for a brief period but quick to disappear heavenward, promising to return again for us one distant day.

It seems felicitous that in this year of the comet's return, a communication from our order's headquarters in Rome is prompting the staff of the Jesuit Educational Center for Human Development to launch a major new venture. The Center started publishing HUMAN DEVELOPMENT nearly six years ago; a little later we began producing a series of books and soon started presenting lectures,

courses, and workshops worldwide. We next inaugurated a referral service to enable clergy and religious to obtain instantly from our Center, by phone, the names of psychiatrists and psychologists in their vicinity who have successfully provided therapy for religious persons in need of it; we also began a consulting service (by phone, letter, or in person) for bishops, religious superiors, and other church leaders; finally, we have recently initiated a program that includes evaluation and treatment or referral for people in need of counseling in regard to emotional, psychological, sexual, or spiritual problems.

Our newest venture, spurred and encouraged by a directive from the office of our Superior General, entails our setting up a permanent tutorial and seminar program for religious formation personnel and spiritual directors who want to reside at our Center for a period of several weeks or months. To provide a locale for this frequently requested service, we are about to begin a search for funds to finance the building or purchase of a facility that will accomodate this activity and all the other services provided by our Center. We want HUMAN DEVELOPMENT readers to be aware of this intention. We will be needing your prayers and advice regarding the gaining of financial support and will be deeply grateful for such help on your part. It is vitally important for us at this time to establish our expanding Center and its staff in a permanent home, where its services will remain available long after we, its founders—like Halley's Comet—have vanished from sight, exchanging our place of brief, visible residence here on earth for an invisible one beyond the stars.

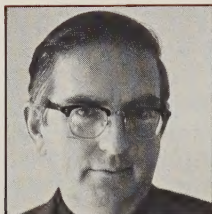


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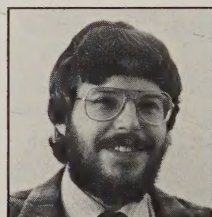
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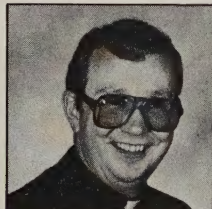
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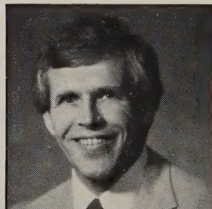
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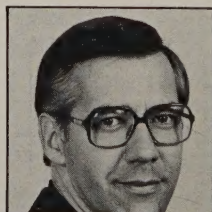
Dale R. Olen, Ph.D., a licensed psychologist, was winner of the 1984 National Catholic Press Association award for best columnist on family-life topics. He is founder and director of Life Skills Center, a mental health agency in Milwaukee, Wisconsin.



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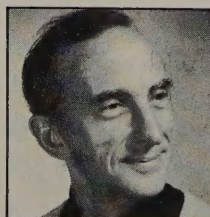


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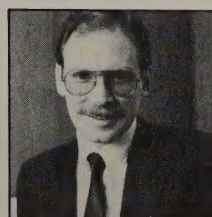
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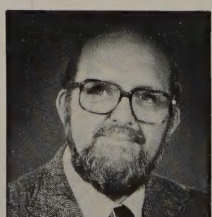
Father Anthony Shonis, a priest of the Diocese of Owensboro, Kentucky, has just completed five years as Director of Spiritual Formation at the Pontifical College Josephinum School of Theology, Columbus, Ohio.



James Torrens



Robert J. Wicks



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LETTERS TO THE EDITOR

Sunburn Warning Device

Your health-minded readers might want to know about a new device that is now available in some parts of the U.S. and will soon appear in stores all over the country. It was designed to help prevent the effects of sunburn, both the short-term painful experience and the long-term cancer and premature aging of the skin. This instrument, which is pocket-sized, measures the amount of ultraviolet light reaching the skin; a built-in sensor automatically adjusts for cloud cover, time of year, altitude, and latitude, the factors that determine the intensity of the sun's rays and how quickly the skin burns.

Called the Ultraviolet Sensor, the device will give the person seeking a suntan two separate (beeped) warnings. The first will tell you that to stay in the sun longer is likely to cause long-term skin damage; the second will be informing you that any further exposure will cause sunburn. To use the sensor, a person sets into it his or her skin type (dark, medium, fair) and the strength of the sunscreen lotion being used (i.e., the sunscreen protection number). Teledyne Water Pic is the manufacturer.

Mary C. Jennings, R.N.
Houston, Texas

Prayer Article Useful

The article "Prayer During Life's Transitions" (Spring 1985) was very helpful to me personally and provided an excellent frame of reference for spiritual direction. Also, the continuous effort to-

ward holistic integration in the majority of your articles is very helpful in my ministry of lay leadership development.

Ann McDermott, O.S.F.
Coral Springs, Florida

Spanish Edition Suggested

I have been reading your helpful magazine, *HUMAN DEVELOPMENT*, for years. Every issue has a powerful message that enriches us both humanly and spiritually.

I am a member of the Sister Servants of the Immaculate Heart of Mary. I happen to be Peruvian and wish so much that this publication could be available in Spanish, for there is so much need to renew and enrich our Latin American Church with your articles. Religious need a forceful and powerful channel, and I consider that this magazine fulfills that need. I do wish in some way a Spanish edition could be possible.

Sister Maria Roberto
Philadelphia, Pennsylvania

Editor's note: We think a Spanish edition is possible, and we appreciate the recommendation. We would need translators and lists of potential subscribers. We would be grateful for any suggestions from our readers.

Media Outdo Medics

I was glad to see you point out in your Summer 1985 issue that women need to pay special attention to their intake of calcium. In a recent article

in *U.S.A. Today*, it was reported that doctors attending the American College of Physicians' annual meeting gave credit to the media for increasing public awareness of the importance of good nutrition and the dangers of smoking and alcohol abuse.

Dr. E. S. Kutides, chairman of the medical department at Evanston (Ill.) Hospital, stated that such awareness has helped decrease drastically the number of deaths by heart attack and stroke. "The reason: Patients are more likely to watch their diets and to exercise regularly."

Women, especially, have been major beneficiaries of growing public interest in health, stated Captain Marcia Muggelberg of Waynesville, Mo., a U.S. Army physician. She, like HUMAN DEVELOPMENT, pointed out the importance of women's awareness of osteoporosis and their need for calcium to prevent it. "So much happens to women because of it [osteoporosis]," she said. "The media is doing more about it than the medical profession, and I think that's great." So, please keep advising us, HUMAN DEVELOPMENT. We need your reminders all life long.

Shannon McKenna
San Francisco, California

Spiritual Dimension Sought

Psychophysiology, the interaction between psychological phenomena and physiology, postulates the influence of psychological factors on nearly every

disease. The effects may be very subtle and may represent modifying factors only, or may be a major precipitating factor. These considerations permeate every branch of medicine, and some understanding of this is involved whenever a health-care professional is taking a history, hearing complaints, or reviewing the status of a patient. The interactions of the spirit with this psychophysiological reality are elusive, but it is clear to many who work with patients that there is a dimension that transcends these perspectives.

In my brief experience as a resident in internal medicine, it appears that the spiritual component and its connectedness to the psychophysiological factors is often ignored or obscured. Acceptance of psychophysiological factors that cannot be changed as *challenge* and as something from which *meaning* can be derived, as put forth by Viktor Frankl, is a model that I have attempted to use. Internal medicine has been a valuable experience for me, since it has allowed me to get close to people at significant times of their life and to be of service. This, along with the experience of community in medicine, has allowed me to get beyond myself to see the possibilities of a spiritual dimension, although it is not always clear. HUMAN DEVELOPMENT has been a valuable aid in helping to integrate these factors and to connect the different realms.

Albert Dreisbach III, M.D.
Kearny, New Jersey

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Distortions in Relationships

The Transference and Countertransference Phenomena

WILLIAM A. BARRY, S.J., Ph.D.

Joan has been seeing Mary for spiritual direction for three years and has been helped a great deal to become more free, more honest, more alive in her relationship with God and in other significant aspects of her life. She feels deeply grateful and looks forward to her sessions not only because of the help she gets with her prayer but also because she just likes being with Mary. Often she feels a warm glow as she talks to her. One day in the rush of such a feeling she begins to tell Mary how grateful she is and how much she likes and even loves her. She reaches out to touch her hand. Mary pulls away and rather coldly reminds Joan that she is here for help with her prayer. Joan is taken aback but agrees and says that her prayer has been helped. The meeting ends with both of them feeling ill at ease and irritable. Joan feels ashamed of herself and remembers how she felt as a child when she wanted to cuddle up to her mother but her mother for some reason scolded her and told her that she was a big girl now. Mary is uncomfortable with her reaction and talks it over with her supervisor. She remembers how her younger sister used to latch onto her and want to be with her all the time. At first Mary had liked the attention, but then she found it aggravating and severely limiting.

This vignette can help us begin to understand the somewhat elusive, sometimes seemingly arcane, experience of *transference* with its correlate *countertransference*. What happened here? Somehow the intense involvement of these two women in the spiritual direction relationship triggered in Joan an emotional reaction related to her childhood; she began to feel toward the director the way she felt toward her mother. Her words and behavior evoked a response in Mary that also harked back to childhood. The disturbance in the spiritual direction relationship that resulted was only a minor one because both parties were aware of what was happening in themselves, had some insight into the causes, and were open to deeper understanding. Without this insight into what was happening, the relationship

between Joan and Mary could have been undermined or even destroyed. Had this occurred, their capacities to form other relationships of this kind would have become unconsciously impaired.

TRANSFERENCE IN PSYCHOANALYSIS

The concept of transference was introduced by Freud to refer to a distortion that occurs in psychoanalytic therapy. The client reacts interiorly and behaves toward the therapist as though the therapist were his or her mother or father or other important childhood figure. Such a reaction can be positive or negative in tone. That is, the therapist may be the object of a warm and effusive love, a fierce anger, or a deep fear. Psychoanalysis encourages and expects the appearance of such distortions because the client's present neurosis is believed to be bound up with stored-up childhood self-other images that play themselves out in adult life. When they appear in the therapy they can be analyzed, and in that recognition and understanding the client can work them through and so become relatively free of their grip. Such distorted self-other images (or schemata) reside in all of us because all of us were once children and had highly charged and ambivalent relationships with parents, siblings, and other important persons in our lives. We usually outgrow the dominance of these schemata, but they still remain within us and can be triggered by a particular person, situation, or traumatic event.

Transference phenomena are a particularly clear manifestation in therapy of something that happens to us all the time. According to Freudian theory, we never meet a new person or situation with our mind as a *tabula rasa*, a blank surface, upon which the new person or situation can make impressions. All our past life experiences have built up in us schemata or expectations of ourselves in relationships with significant others; thus, whenever we encounter someone new, we assimilate him

or her to some early self-other schema in us. We have all noticed almost instantaneous reactions to a stranger, either positive or negative, before the other has said or done much of anything. For the most part we get over such initial reactions as the new person reveals himself or herself to us. But sometimes we do not get over that initial reaction. (I might always react to Joe as though he were my cousin Bob, whom I never liked.) Of course, we are not conscious of why we react the way we do. If we wonder at all about our reactions, we can easily find reasons to justify them in the actual behavior or attitude of the other, or we can retreat to the canard about the chemistry between people.

These assimilations occur all the time and usually do not prevent new learning and new relationships. In fact, all new learning is a process of what Piaget calls assimilation and accommodation. Something new is at first assimilated to an existing internal schema or structure. If the fit is far enough off to make us uneasy, then we "accommodate," i.e., develop a more nuanced schema that recognizes differences between the new and the old.

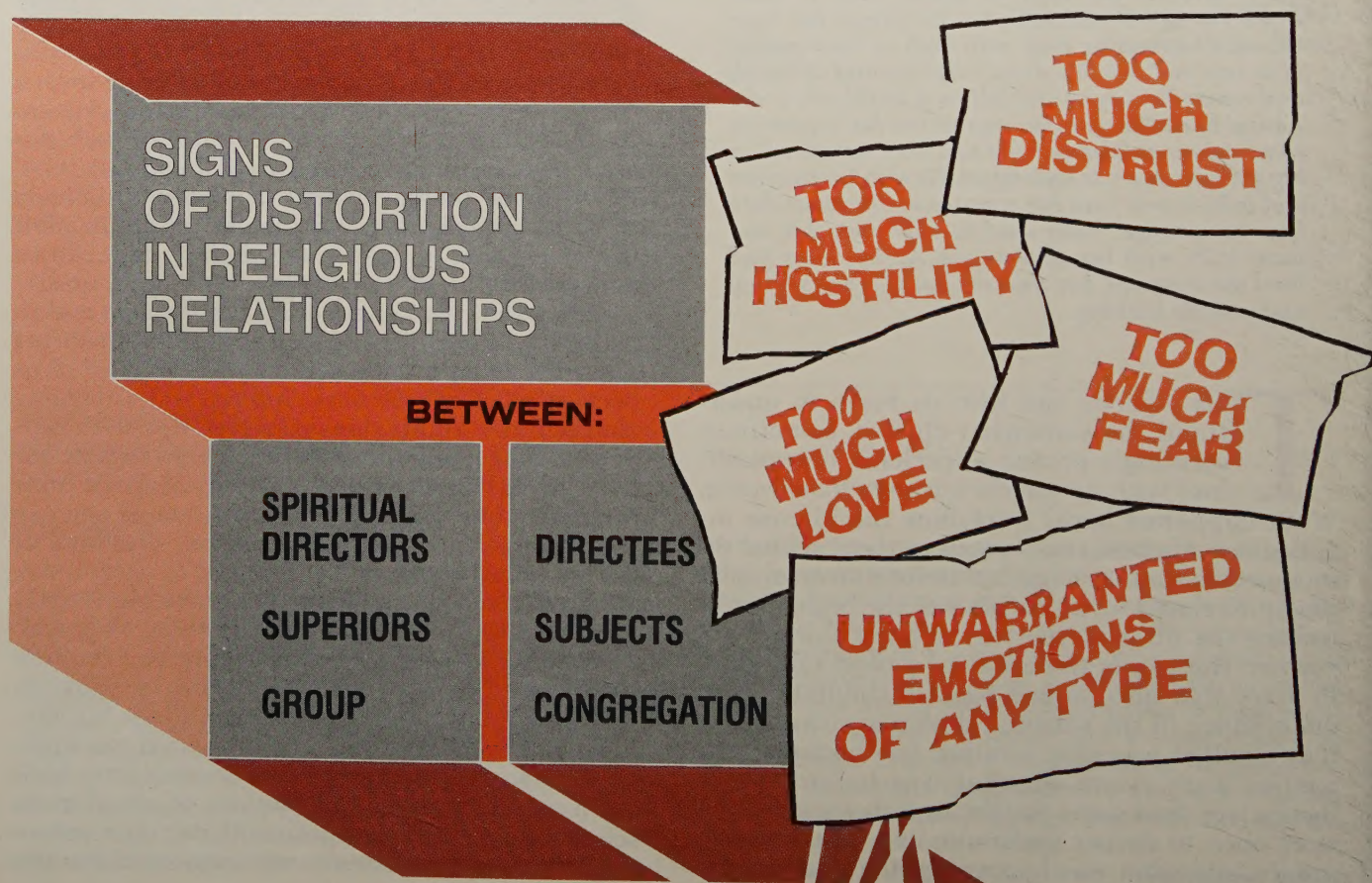
In the Freudian therapeutic relationship, however, transference reactions are unaccommodated and thus more intense because that context is in-

timate and challenging and structured to create and resolve transference reactions. In fact, a patient's unconscious resistance to therapeutic change usually uses the route of transference reactions to try to abort recovery. Therapists are trained to be able to withstand such intense reactions to themselves and not respond in kind. In this way they can help their clients look at their distortions and gradually free themselves of neurotic patterns of behavior.

COUNTERTRANSFERENCE IN THERAPIST

Therapists, however, are human, and they too have interpersonal schemata that developed in childhood and that can be triggered in intensely emotional relationships. When such a schema is triggered in a therapy session and the therapist responds inappropriately, the phenomenon is called countertransference.

In the vignette at the beginning of this article, the spiritual director reacted somewhat inappropriately because her self-younger-sister schema was activated. Another and rather humorous instance of countertransference happened to me when I was team-teaching a course in pastoral



The relationship between religious superiors and their subjects is a lightning rod for transference reactions

counseling with the late Rollin Fairbanks, one of the pioneers in the pastoral counseling movement in the United States. "Rolly" was unique in his ability to use role play as a teaching instrument. At the beginning of one class he played a dependent, depressed man with a heart condition, and I was his pastor. During the role play he became more and more demanding that I be available in case he got sick or had a heart attack in his room. I became more and more nervous. Finally he said, "But suppose I have an attack and my door is locked, how would you get in? Why don't you take my key?" With that he dropped the key on the table near me. Immediately, I reached out and gingerly pushed the key back toward him. Rolly and the class broke up with laughter, and my face was red. As we analyzed my reaction, I realized that the scene had recalled an earlier time when I had been counseling a suicidally depressed person who would very often call me in the middle of the night. Even three years later I would automatically tense up if the telephone rang late at night. To prove that this was an instance of countertransference in the strict sense I would have to show that a childhood schema was also activated.

RELIGIOUS RELATIONSHIPS NOT EXEMPT

With this background material in mind, I want to apply the theory and process of psychoanalytic transference to three major areas in religious relationships: spiritual direction, superior/subject relationships, and relationships of groups to the larger congregation.

Readers of HUMAN DEVELOPMENT are often in situations where transference reactions can occur. The relationship between spiritual directors and directees is just one example. The relationship of ministers or priests with people is another. The relationship between religious superiors and their subjects is a lightning rod for such reactions. And,

of course, relationships between members of a religious community can set off schemata based on sibling interactions, as Michael Garanzini has noted in his article "Sibling Relationships Affect Community" (HUMAN DEVELOPMENT, Fall 1984). Furthermore, there is the transference reaction between a smaller group and the larger congregation. Let us turn, then, to some manifestations of transference in these situations. The purpose is not to make readers psychic detectives trying to sniff out every instance of a crime. Transference reactions are neither criminal nor crazy; they are very ordinary, mundane human phenomena. The purpose is, rather, to help us to make sense of these puzzling phenomena and to take steps to reduce whatever harm might ensue from an unnoticed and protracted transference relationship.

SPIRITUAL DIRECTION RELATIONSHIPS

Although spiritual directors do not try to foster transference reactions toward themselves, as analysts do, these can occur because of the nature of the relationship. Spiritual directors intimately touch the lives of those they direct, and no matter how much they may want to foster a sororal or fraternal relationship rather than a maternal or paternal one, they are or become help-givers of substantial importance and impact. Thus, they can be the object of strong positive or negative transference reactions. With training and with ongoing supervision, they can usually gain and keep enough objectivity to realize that they do not deserve either the intense idealization or the intense fear or anger sometimes directed toward them. Then they can help the directee, in a nondefensive manner, to look at what is going on, especially as it affects the directee's relationship with the Lord.

Usually, spiritual directors can protect themselves from being hurt by transference reactions either by obtaining effective supervision or by a flight to the reassurance of their authority. Moreover, strong transference (and countertransference) reactions usually occur only after the relationship has been going for some time. Then the "working alliance" (described in *The Practice of Spiritual Direction*, by William Connolly and me) is usually strong, and the directee has been helped to develop a deeper, more meaningful relationship with the Lord. Thus, the directee admires the director at this stage and also realizes how much he or she has revealed to the director. If transference reactions arise now in the directee, they most often signal a resistance to a new development in the relationship with the Lord.

Countertransference From Director. As stated earlier, spiritual directors and therapists are human beings with life histories and have the potential, therefore, for distorting present relationships because of these histories. What might occasion such

a distortion in a spiritual director? The longer spiritual direction lasts, the more intimate the relationship between director and directee generally becomes. Such closeness may be threatening to some directors because of earlier experiences of intimacy. The opening vignette was one example. Another might be a male director who handles the initial stages of spiritual direction with women well but becomes threatened when a directee challenges or criticizes something he says. Unconsciously, perhaps, he is reminded of times when his mother found fault with him.

Directors can also be threatened by the sensual or sexual feelings that can arise in them as they listen to directees over a relatively long period of time. As a result, they may react inappropriately, e.g., with coldness or tightly controlled professionalism. In one instance, a director noticed that he was emotionally unaffected by one directee's tearful description of a time of great emptiness in prayer, although usually he was quite empathetic in such circumstances. In supervision he discovered that this directee reminded him of a teenage romance that had ended badly.

Countertransference reactions can also be activated by the directee's description of religious experience. That is, the description of a particular religious experience may touch the director's own relationship with the Lord at a point where he or she is resisting a new development. Countertransference reactions can thus be the cause of continuing resistance. For instance, the director can disparage the directee's religious experience by unconsciously assimilating the directee to a self-other image where the other is a "naive" younger brother who needs to be "straightened out."

Directees are often very vulnerable to the countertransference reactions of their directors. They are in the position of asking for help, and they seek such help from directors they respect. If countertransference reactions are triggered in the director and she or he responds to the directee on the basis of these reactions, then the directee can be badly hurt precisely because the director means so much to the directee.

Avoiding Harmful Outcome. We avoid the noxious effects of such reactions in directors by having directors pay attention to their reactions to their directees and by having someone or some group act as supervisor. Such supervision focuses on the actions and reactions of the director, not on those of the directee.

Directees, too, can help themselves. First, remember that your director is just another human being; you can get hurt by overidealizing. Second, it is inappropriate for directors to spend a lot of the direction time talking about themselves. If your director does this, he or she may be making you the friend he or she lacks in life. On the other hand, coldness and emotional distance, an insistence on

the professional role, are also inappropriate and may indicate a countertransference reaction in your director. If you notice or believe you notice either kind of behavior, you can raise the issue with the director in a calm, nonthreatening manner. If the director reacts defensively and does not change, you might do well to seek another director. Third, directees must remember that directors, by the nature of their work, must also at times be challenging. All of us are ambivalent about the Lord and so can tend to resist his advances. But directors' challenges should not be personal attacks or furious assaults. If your director becomes very angry and has no empathy for you, do not immediately assume that you are to blame for the anger. The director may well be reacting on the basis of countertransference, fatigue, or some other source of concern. Again, if the director can never discuss the incident without defensiveness, you probably need a new director. Finally, remember throughout that you have sought direction for help with your relationship with the Lord. If you are not getting such help—if the focus becomes your relationship with the director—you need to look at what is happening. Take it up with your director. If some discussion does not help to put the focus back on the Lord, then whether the difficulty is due to transference or countertransference or both, you might need a new director.

SUBJECT AND SUPERIOR RELATIONSHIPS

We religious are frequently inclined to attribute more than human perspicacity to superiors—not, usually, in conversations with one another (where often the opposite is asserted), but in our feelings and emotions. We often approach superiors with the feeling that they know or will know everything about us and will find us wanting. That is the way we felt about our parents when we were children. When with such feelings we approach superiors, we are often nervous and guarded. Of course, superiors will sense the tension, and not knowing its source may wonder what they have done to cause such unease in us, why we are holding back, or even what we are hiding.

Some religious, however, have a very hard time trusting anyone with authority. They seem to have a knack for finding the weaknesses in their superiors, which they exploit in order to put them on the defensive. If one has a chance to look into the background of such religious, one usually finds a troubled childhood relationship with one or both parents that now plays itself out in relationships with anyone in authority. Such a religious can say things like, "You did such-and-such, so how can I be expected to trust you?" Perhaps the superiors did in fact do such-and-such, but does the deed really merit so much animosity? Indeed, sometimes superiors deserve a medal for doing the very

thing that touches off the negative reaction. But they are human, and at times lack confidence in themselves; when attacked by the transference reactions of subjects, they can easily feel guilty because they did not act properly or perfectly. But it is helpful to all concerned, when superiors have enough self-possession under these circumstances, to ask themselves whether they really deserve *all* the emotional reaction they are receiving. If they can do that, they can, perhaps, help the subject to look more closely at what is happening. It makes no sense for the superior to try to defend himself or herself, because that would just get into one of those who-said-what-to-whom arguments. One could gently try this approach: "Well, we have a problem, don't we? I'm your superior and that can't be avoided. But you can't trust me. Where do we go from here?" Such an approach invites reflection and may in time lead to the establishment of a working relationship.

Superiors, too, can distort relationships through countertransference. If, as a subject, you feel some sense of distrust and unease toward your superior, it might be well to bring it out into the open by confiding what you feel to the person. Your intuition is likely to be correct, but even if wrong, the conversation will be worth the try because it can help to create a climate of openness and honesty. The superior might be reacting to you out of an old experience he or she had with someone. You may look like her sister or his least favorite relative, for example. Bringing your own feeling of unease into the open may not uncover his or her unconscious dynamics, but at least it will help both of you to bring the relationship onto a more realistic and perceptive footing. It can also happen that a superior's negative reactions are the result of something heard from a prejudiced third party. Such reactions are not transference, but they are troubling to relationships and may be ameliorated by being confronted openly. Although such efforts at open communication do not always lead to positive results, they are worth the try.

GROUP-TO-CONGREGATION RELATIONSHIPS

Finally, a word about group transference. We are all aware of the attraction of a charismatic figure to some people. The Jonestown, Guyana, tragedy is the most appalling contemporary example. There are men and women who unconsciously look for a father or mother figure to provide answers to life's insoluble mysteries. There are also people who are willing to take on the role and become the guru of a doting flock. Thus, there can be group transference phenomena. A number of religious from one congregation, for example, could become strongly

attached to one person, either to another member of the same congregation or to someone outside the congregation. Then this person becomes the arbiter, as it were, the one whose attitudes, values, and judgments become those of the group. For a time it may not be noticed that transference is at work because the purposes of the small group coincide with those of the congregation. This might be true especially if the dominant person is also a leader in the congregation at large.

Transference shows itself when the purposes conflict or when the views of the guru do not coincide with those of the leaders of the congregation. Then the group around the guru becomes increasingly strident in their defense of their views and, perhaps, unwilling to accept the leadership of their congregation or to try reaching a compromise. This constitutes a serious situation for the congregation because the views of the guru are usually plausible and defensible. The leadership of the congregation can thus be put into a very difficult position.

Once again, both the leadership and the members of the congregation need to try to look objectively at the situation. Are the leadership's views and decisions deserving of the amount of resistance they receive from the smaller group? Are all efforts at compromise derailed by that group? Often enough, a relatively objective look will reveal that there is a curious intransigence in the smaller group that belies the spiritual language in which their views are couched. If no compromise is possible, then the only solution may be separation.

DISCERNMENT IS IMPORTANT

The issues presented in this article are complex because human behavior and motivation are complex. Not every outbreak of emotion, every attraction, every conflict, every breakdown in relationships (whether of individuals or groups) can be ascribed to transference or countertransference. Directors and directees do get to like one another and become friends, and there is nothing inappropriate in that. Directors and superiors do legitimately get angry; they sometimes also lose their tempers at inappropriate times because of the pressures they encounter. Superiors and spiritual directors at times do imprudent things and make unwise decisions and so provoke legitimate anger in either their subjects or directees. And sometimes a small group may stand in charity for what is right against the leadership of a congregation. But usually such phenomena are not fraught with the intensity of feeling, defensiveness, and intractability that accompany transference reactions. This article was written to help the reader to discern the differences.

Countertransference in Spiritual Direction

ROBERT J. WICKS, Psy.D.

Countertransference has been a topic of discussion for over fifty years in the field of psychotherapy. Now, as the practice of spiritual direction is taking into greater consideration ways that psychotherapy and counseling literature may be of help, countertransference is being more openly discussed by directors as well. James V. Gau, S.J., in his article "Relationships in Spiritual Direction" (*Review for Religious*, 1979), does not use the word "countertransference" but is surely pointing to the problems that occur when it arises. He says, "The director needs earnestly to know what his own intentionality is, to be better able to empathize with the directee's view-of-the-world and not seek to impose his own on the directee."

Norbert C. Brockman, S.M., supports Father Gau's point in his article "Spiritual Direction: Training and Charism" (*Sisters Today*, 1976): "A spiritual counselor should have the personal qualities of any good counselor. A shorthand expression of this is to say that he/she is in touch with himself/herself. Among the awarenesses that he/she must have are of their power needs, or of any tendency toward manipulation, or toward 'mothering' or 'fathering' a directee."

Probably the most direct treatment of the issue of countertransference is in Gerald G. May's book *Care of Mind, Care of Spirit: Psychiatric Dimensions of Spiritual Direction* and in William A. Barry and William J. Connolly's *The Practice of Spiritual Direction*. In these volumes there is a fruitful beginning to an illustrative understanding of the concept of countertransference. What follows in this article is further amplification of some of their observations and those of others (e.g., Carolyn Gratton, Kenneth Leech) in regard to recognizing and dealing with countertransference in spiritual direction.

TRANSFERRING THE PAST

Our personality is responsible for how we view ourselves and the world. No one can know, love, or care for us, or view us or the world in quite the same way. No one can have the same personality as we. It is a special, singular product of our prenatal environment, and the form it takes is the result of all the experiences we have had with significant other people.

These early important interpersonal encounters with the key figures in our life help us form a blueprint for dealing with the world. Yet, this map naturally needs constant revision. People we encounter now are *not* the same as those we interacted with early in life, nor are they in a position to meet the needs we had as children. When we act as if they are, we are demonstrating *transference*. For instance, many of us, when driving, bristle when we see a police car alongside the road even though we are going well below the speed limit. It's certainly not the actual officers in the car we are concerned about, nor are we realistically guilty about breaking the law in this instance. What is occurring is that we are transferring onto the police officers the negative feelings we had as young children toward authority figures.

Transference is common. All of us have ingrained, learned patterns of dealing with the world. Likewise, everyone has some unresolved childhood conflicts that are beyond awareness; there is no such thing as the *totally* analyzed and personally aware individual. Anytime there is an interaction with others there is some aspect of distortion in the way one person views the other. If someone is kind toward us we may feel somewhat "mothered" and may feel the warm feelings in return that we had toward our own mother or the mother we wished we had. This is positive trans-

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ference. The process is not unusual, but rather a daily occurrence for us all.

Those of us who want to be continually in touch with the unresolved conflicts and needs in ourselves and who wish to see reality as clearly as possible make an attempt to monitor our transferences on an ongoing basis. There is an effort to keep the interferences of the past to a minimum, while recognizing that it is impossible to screen them out altogether. The overall goal is to avoid superimposing personal needs and conflicts on the verbal and nonverbal messages we receive from others. This aim is particularly important when we function as therapists or spiritual directors.

ATTITUDES TOWARD COUNTERTRANSFERENCE

Transference, when it occurs in helpers (counselors, spiritual directors, therapists, etc), is referred to as "countertransference." It is the helper's transferential reaction to the patient or directee. It is an unrealistic response to a person's realistic behavior, transferences, and general relationship with the helper and the world. Countertransferences are primarily based on the *helper's* past significant relationships; basically, they gratify his or her needs rather than the patient's or directee's.

Countertransference has been portrayed in a number of ways over the years since Freud introduced the concept. For example, it has been seen negatively and narrowly by some dynamically oriented therapists as being solely a block to effective therapist-patient communication. In this light it was considered as something to be discovered and analyzed out of existence. Its presence was seen as evidence of weakness on the therapist's part. Those who followed this line of thought feared that in relaxing and letting their guard down they might accidentally show some of their own countertransferences. Needless to say, many of these therapists became stilted and unnatural in the therapeutic setting.

When it is a spiritual director who is stilted, the situation is also an unpleasant surprise for the persons who come in for help (i.e., the directees). They may be used to a warm, caring pastor or religious leader who begins training in spiritual direction. Subsequently, when they come to him or her for help with their prayer life, instead of finding the same warm person they were used to, they find a very distant, "professional," aloof person filling the role of director.

When this occurs, it is the result of a misunderstanding of how one works as a director, caused by a failure to appreciate that interpersonal techniques are taught to help spiritual directors project their personality in a healthy way, not bury or disguise it out of fear of demonstrating countertransference. In not allowing their own needs, conflicts, and personality styles to interfere with the

way the directee is relating to them, directors must not become robots in the process as well.

In another view of countertransference, some psychotherapists have elevated its importance to the point where it is seen as practically the cornerstone of the helping process or as a source of "prelogical communication" that the helper must tap into if he or she is to appreciate the deep messages the person is unconsciously trying to send out.

COMMONSENSE APPROACH

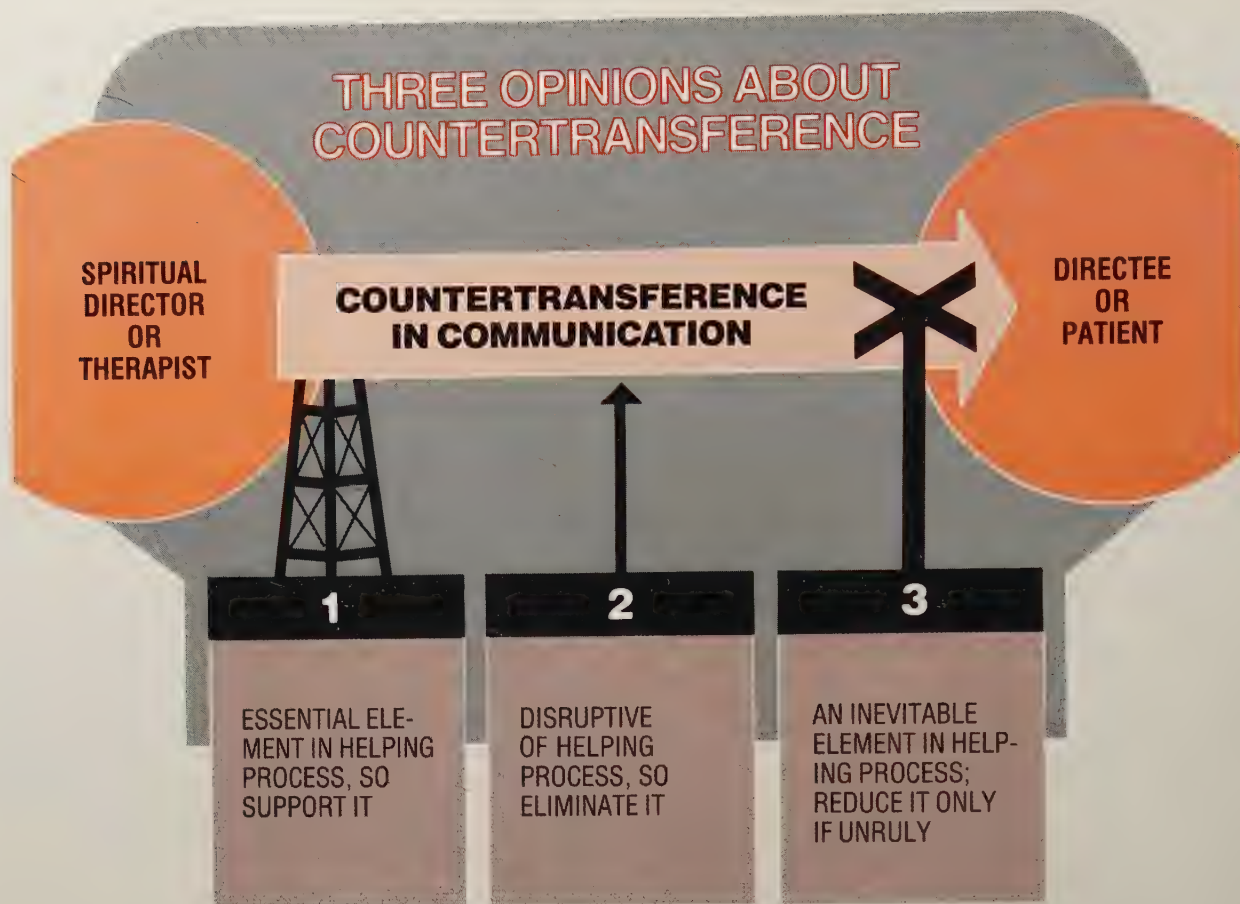
Most theorists and practitioners, however, now take more of a middle ground—and this would seem to be the commonsense one for spiritual directors to use as a guide. In this handling of countertransference, its reality is accepted. No matter how well analyzed or self-aware a therapist or spiritual director may be, the occurrence of countertransference is seen as being a natural part of his or her life, albeit to a lesser extent than in the unanalyzed person. This being the case, most therapists do not try to eliminate it at all cost, but rather believe that all steps possible should be taken to reduce unruly countertransference. They recognize that the therapist's own transference will occur to some extent and that he or she should use the knowledge it brings to further the patient's treatment.

In spiritual direction, countertransference is not something to be feared. It is an inevitable process that needs to be recognized, uncovered, and dealt with in a useful, direct fashion each time it appears. When this is achieved, the person coming in for assistance can be aided in moving away from forming an unrealistic relationship with the director, and thus can be open to a clearer relationship with God.

In all spiritual direction, the aim is improvement of the person's relationship with God. Though the director's personality and presence have an impact, they function in the service of providing an atmosphere for forming a much more important relationship than the one between the soul friends present. Sandra Schneiders, in *Spiritual Direction*, points this out in a clear, simple fashion:

The Christian ministry called spiritual direction, whose purpose is to favor union with Jesus, might well consider John the Baptist among its patrons. "He was not the light, but came to bear witness to the light." (Jn 1:8) . . . So centered upon Jesus was the Baptist's ministry that he could say: "He must increase, but I must decrease." (Jn 3:29–30)

Cultivating self-awareness and using a consistent interpersonal style are the best measures to prevent countertransference from developing and remaining hidden. If directors, while with their di-



rectees, monitor personal feelings and thoughts on a regular basis, they can readily appreciate how directees are responding to them. Also, by using a consistent style, they can become sensitive to those times when they for some reason veer from their normal approach. A change in the normal style of dealing with directees can be a good clue to the possible presence of countertransference. If directors are alert to this it will be easy to get a quick grasp of the situation before it goes on unnoticed and unchecked for a long—and possibly destructive—period of time. For example, a tendency to always be late for a session with a particular person or a desire to cut the meeting short may indicate negative countertransference. Directors may be transferring onto the directee negative feelings that they had originally felt toward significant persons in their formative years.

Psychiatrist Richard Chessick, in addressing therapists, says that they should treat those who come for help in a courteous fashion, but one that has normal reserve. He suggests that they behave toward their patients as if they were guests in their home and their spouses were present. In another attempt to bring the point across he also suggests preventing countertransference from being acted out by doing only those things in therapy that can easily be shared with one's colleagues without hes-

itation or embarrassment. The same rule of thumb can be used by spiritual directors.

One of the other most succinct listings of ways of recognizing and quickly uncovering potential countertransferences is found in Karl Menninger's *Theory of Psychoanalytic Techniques*. Although his whole list is not applicable—and may even be misleading—to spiritual directors, I drew on his comments for therapists as I developed the following list for directors.

Common Signs of Countertransference in Spiritual Direction

1. Being depressed or annoyed during or after direction periods with certain directees
2. Spending inordinately long periods of time with the directee, coming late, and/or cutting short direction without good cause
3. Being overly gratified by positive remarks from the directee or trying to elicit them from him or her
4. Attempting to manipulate the directee's prayerful style, to the point of arguing with him or her
5. Experiencing fearfulness or tentative feelings as a result of a directee's disagreement or anger
6. Being extremely concerned about a person's dropping out of direction

7. Having difficulty in putting aside the person's possible status in the church or society when focusing on his or her spiritual life
8. Intervening in the person's life outside of the direction setting
9. Dreaming about the directee (When the directee reports dreams about the director this is sometimes also a sign that he or she is picking up the director's countertransference at an unconscious level)
10. Experiencing boredom or drowsiness during the direction period
11. Having a sudden change in interest—either an increase or decrease—in the person
12. Experiencing a strong desire to discuss the person with others
13. Feeling concerns about one's reputation if the direction relationship succeeds or fails
14. Experiencing erotic sensations or feelings of disgust while seeing the person in direction
15. Being preoccupied with the person during one's leisure or free time
16. Asking the directee for favors or help with non-direction-related matters
17. Desiring to impress the directee with one's status or current professional or personal activities
18. Altering the setting of or arrangements for direction without sufficient reason
19. Having difficulty grasping blocks in the spirituality of a directee that are similar to one's own problematic areas
20. Feeling hesitant about (or desiring to avoid) discussion of a directee in spiritual direction supervision sessions

When any of these occur, the director can try to reflect on why he or she is having such notably positive or negative reactions. Although they may be caused in part by something the directee is doing or saying or the attitude he or she is presenting, *realistically* there is no sufficient reason for such a strong reaction on the part of the director. The reactions and behaviors listed above occur when the director acts as if the directee were someone significant in his or her earlier life (i.e., close friend, child, mother, father), and when this occurs it is considered countertransference. The question that needs to be asked is, *What chord is the person striking in me and what need or insecurity or anxiety in me is resulting in my giving him or her this power?* In addition, the question of countertransference needs to be dealt with systematically.

DEALING WITH COUNTERTRANSFERENCE

Countertransference exists. Though there are differing opinions, many now feel it can play an important facilitative role in spiritual direction if dealt with properly. The question that logically fol-

The overall goal is to avoid superimposing personal needs and conflicts on the verbal and nonverbal messages we receive from others

lows is, "How should it be handled so it can be beneficial rather than counterproductive?"

Some of the primary methods for dealing with countertransference include systematic self-analysis, supervision, ongoing personal spiritual direction, case-by-case countertransference review, and consultation with a colleague.

All of these approaches except the last one are primarily *preventive* in nature. That is, they are designed to keep the countertransference from getting unruly to the point where it becomes destructive and resistant to employment in the service of the directee. The final approach, while also preventive in nature, is an intervention that may be necessary when a block cannot be overcome through the use of the other methods listed.

Systematic Self-analysis. The reasons for entering religious life, going into the practice of psychiatry or psychology, or becoming a spiritual director are quite varied. No one reason motivates a person to enter any one of these special professions. Also, no decision is a totally mature one.

Everyone brings to religious and mental-health work primitive motives from childhood. Freud felt that much of people's search for happiness is based on a desire to gratify childhood needs. The person who becomes a spiritual director is not exempt from this. Neither is the psychologist or person in ministry. Such immature needs may include a desire to work out personal problems in the process of helping others, a voyeuristic urge to see others in an intimate light, or a need to have the power of one who occupies a position of authority.

Everyone has seen instances of this mixture of motives. There is the clinician who rationalizes being seductive to his or her patients—possibly to the point of even having sexual relations with them; the minister who uses the pulpit to increase his or her feelings of personal mastery rather than as a means of spreading the word of God; and also the person who enters religious life as a means of running away from his or her feelings of personal

or sexual inadequacy at home. Unchecked and unanalyzed, these persons can move forward on a path that is self-destructive and harmful to those they intend to serve.

Going through a systematic self-analysis is a necessary prelude to working as a spiritual director. There is no way around it. In working with others in an intense fashion, directors must have a good grasp of who they are and how they are reacting to their directees. Before expecting these persons to be courageous and to look at their relationships with themselves and God, directors must go through the process themselves. The more directors know about themselves and have worked through their childhood motivations, needs, and conflicts, the greater the chances are that they will be helpful to their directees. The more maturely integrated they are as people—or in psychoanalytic jargon, the less fractious their egos are—the less likely they will stray into an immature arena of self-gratification at the expense of their directees.

Spiritual directors, then, must look carefully at themselves and attempt to get in touch with their own unconscious issues. To accomplish this, a structured, systematic process of self-analysis should be undertaken. (In some cases, people feel that a planned, thorough self-analysis is insufficient without undergoing personal therapy as well. This is still a debatable issue, since spiritual direction's purpose and intensity is not the same as that of therapy.)

Supervision. Supervision is the key to useful consolidation of spiritual direction theories and skills. In working with directees, directors begin the delicate process of taking what they know from lectures, readings, and tapes and applying this information in actual encounters with other persons. What may have seemed quite clear in a book can become confusing in practice. Principles are guidelines; they form attitudes, but they do not provide a real understanding of what it is like to be a director. This comes with experience. Supervision provides help in becoming more attuned to one's personal approaches and countertransferences, and is a step toward integrating good theory and practice in a way that ultimately results in positive, professional growth and formation.

Ongoing Personal Spiritual Direction. Though supervision is helpful in developing a style of direction, it is not designed to replace one's own ongoing spiritual direction. In the field of psychotherapy, once therapists have completed their own treatment, they generally do not reenter it. This model—be it good or bad—is not one that is generally recommended for the spiritual director to follow. Personal direction for the director should continue not only as an aid to the director's growth but also as a personal, living reminder that no one attains total spiritual completeness in their life-

time. By recognizing this point, one is less likely to fall into the countertransference trap of feeling that one is "spiritual" and must manifest a *perfect* prayer life, since one is now a spiritual director.

Case-by-Case Countertransference Review. Directors sometimes take out time to jot down notes on their sessions. This is usually done immediately after the encounter. The complex aspects of the interaction are fresh then. If time or circumstances do not permit, notes are made at the end of the day after all directees have been seen. Whichever method is chosen, such a time is an ideal opportunity to do a countertransference review as well.

Each encounter can be reviewed for process and content, the former being the theme and unspoken flow of the encounter, the latter being the specific issues that were addressed. The process is the music, the content the lyrics; both are important to examine to determine how the director felt and responded during the encounter.

Reviewing in writing the thoughts, feelings, and anxieties that were experienced during the encounter is essential. In doing this after each encounter, important and revealing patterns emerge. This makes it easier to see the consistent, particular style one is developing and using in the direction of different persons.

AVOID IMPEDING PROCESS

The practice of spiritual direction is both a calling and a delicate art. In this article I have highlighted one of the psychological dimensions of this process—the factor referred to in mental health literature as "countertransference." Though directors need to recognize they do not have the power to capture the Holy Spirit and force a person's progress, they naturally can and should learn what they might do to avoid impeding the process. Perhaps this brief treatment of directors' transferences will help to increase their effectiveness in rendering the priceless service they are providing their directees.

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Addiction Affects Community

ANN MARIE KRUPSKI, C.S.J., M.A., C.A.C.

Traditionally, chemical dependency programs have focused solely on the recovery of the dependent person. Currently, however, the entire family has become the focus of treatment. Improved family interaction and functioning are emphasized as well as alleviation of the chemical dependency and its effects. Meaningful recovery necessitates an ongoing growth process for all the members as they move toward the goal of a healthy, more balanced, better functioning family.

In this article I will focus on the following areas: community as family, psychodynamics operative in the dependent person and the community, and challenges of healthy sobriety and unstable sobriety. Because concerned people serve as barometers of chemical dependency, I will include a checklist so that others can reflect on whether or not someone else's chemical use is affecting them. I will conclude with a few reflections on the implications for communities of religious that are inherent in a "family" model of chemical dependency.

The "dependent person" may be any of the following: an actively abusing chemical dependent, someone in unstable sobriety, or someone in healthy sobriety. Moreover, a chemically dependent person can be addicted to alcohol, prescription drugs, or over-the-counter drugs. I refer to the community with chemical dependency as "concerned others." The term includes the community with chemical dependency and also any significant others, such as friends or co-workers. I use the phrase "the community *with* chemical dependency" rather than "the community that lives or works with a person with chemical dependency."

The phrasing is a conscious one, for the impact of chemical dependency is pervasive.

COMMUNITY AS FAMILY

I like the view of family used by the American Home Economics Association in its redefinition of the family in 1979 and referred to by Marilyn Ferguson in *The Aquarian Conspiracy*: "two or more persons who share resources, . . . responsibility for decisions, . . . values and goals, and have commitment to one another over time." A religious community is not a family in the conventional sense of blood relationship, adoption, legal ties, or shared genealogy. If we transcend the conventional view of family, however, a religious community *is*, indeed, a family. It is from this framework that I speak of community as family.

DIFFICULTIES ARE INEVITABLE

When chemical dependency is a persistent force in a community, there is frequently a decline of communication within the group. Because of fear and confusion, anger and frustration, community members become unwilling to share their feelings with the dependent person. Other difficulties in interpersonal relationships also evolve in a community with chemical dependency. However, I want to underscore the challenges of intimacy in a community and highlight intimacy with self and others.

When energies are focused on self-preservation, it becomes a challenge to embrace oneself with love. When community members have little energy

to reach out to others, loneliness prevails, and mistrust becomes dominant. The painful result is that the community experiences isolation rather than intimacy. Genuine intimacy is essential for the emotional survival of the community; it is a basic prerequisite for personal growth.

Chemical dependency affects the entire community, but individuals experience the weakened community balance in various ways. Reactions depend on the following factors.

1. *Community size.* In larger local communities (a dozen or more), it is possible that some members hardly know or interact with each other. Community balance is still affected by chemical dependency, but the pain of the imbalance is not felt as sharply by each person.
2. *Degree of community involvement.* Members who are on the periphery of a local community may be unaware of the disturbance. (Peripheral participation in community can result from ministerial involvement, family commitments, personal health difficulties, etc.)
3. *Degree of genuine intimacy.* People who are closest to the dependent person often experience the greatest emotional pain.
4. *Previous experiences in family of origin.* A community member who is an adult child of a chemically dependent parent may repeat any maladaptive behaviors used to cope with the dependent person in the past.
5. *Previous community experiences.* Those who have previously lived in a community situation in which active chemical dependency was not addressed will be more vulnerable to a parallel situation and may become immobilized or may choose to move.
6. *The stage of the disease.* In an early phase of the disease, behaviors of concern may be minimal, but in advanced stages, behaviors may become more disruptive to the community.

REACTIONS WITHIN COMMUNITY

There are predictable emotional reactions in a community with chemical dependency. I will focus on preoccupation, delusion, powerlessness, and shame as they appear in the dependent person and as they appear in concerned others.

Preoccupation. Preoccupation is a hallmark of chemical dependency in the dependent person and a characteristic of the community with chemical dependency. Webster's defines preoccupation as a "complete absorption of the mind." The person who is chemically dependent is preoccupied with the drug of choice: such as "What will we have to drink tonight?" "Where can I get some more pills?"

The chemically dependent community experiences a parallel preoccupation. This involves the intellect, imagination, and memory. *Intellect:*

"What can I do or say? Can I say something?"

Imagination: "What if I express concern and he retaliates in some unexpected way? What if my observations are inaccurate?" *Memory:* "Well, I remember when we had company last week. He drank and made a fool of himself. I was embarrassed. I don't think we can have company for dinner when he's home."

Delusion. Delusion is a symptom of mental illness in which a false belief about the self, persons, or objects outside the self persists in spite of evidence to the contrary. The dependents are mistaken about the effects and consequences of their drug use and do not realize it. As a result, they are in total denial and sincerely affirm that they have no problems with the drug they are consuming.

Data distortion. The psychological defenses hide data from our intellect's awareness. Projection and rationalization are particularly strong data distorters. McAuliffe and McAuliffe, in *The Essentials of Chemical Dependency*, indicate that "these defenses, like all others, 'put it where it isn't'." Like the active abuser, the community with chemical dependency begins to misjudge the cause of various circumstances. Both the dependent and the community project blame on ministry, family, or friends. At times, a community can even blame itself and ask, "What have we done wrong?" Rationalizations also turn the attention of the dependent and the community away from the reality.

Data deficiency. When persons lack sufficient information about chemical dependency or are not open to accurately receiving it, data deficiency is operative.

Delusions nurtured. Delusions are nurtured by at least three other behaviors:

1. *Minimization of the extent and seriousness of the problem:* "Well, at least she still goes to work everyday." "She has seemed better for two weeks now."
2. *Doubt of one's own perceptions in combination with rationalizations:* "Maybe he's just tired." "I'm not sure his speech was slurred. Maybe I misunderstood him."
3. *Denial of the existence of a problem.* "If she were drinking at night, she wouldn't be in chapel for prayer each morning. Besides that, she's a lovely person."

Powerlessness. In the context of chemical dependency, powerlessness refers to the incapacity of the dependent person to remedy a situation or appropriately manage his or her life. Dependents struggle between their power as rational persons and the power of mood-altering chemicals. At first, they may dislike the way they use a drug or may even be aware of their diminishing control. They may make sincere promises to stop their intake, but resolutions that are not met indicate the un-

manageability that accompanies powerlessness. As the disease progresses, the dependent has no resources with which to recognize the chemical dependency and no resources with which to recover.

People in communities with chemical dependency frequently face overwhelming difficulties. If the community does not address its powerlessness, it will remain powerless, and shame is inevitable.

Shame. In order to focus on the issue of shame in the context of chemical dependency, I present comments made by female dependents and concerned others that reveal the characteristics of shame.

<i>Comments by female dependents</i>	<i>Characteristics of shame</i>
1. "I'm sober five years, active in Alcoholics Anonymous, and also in therapy. On occasion, the thought occurs to me that I must be bad to have gotten alcoholism.	1. <i>Tenacity.</i> This is an inherent characteristic of shame. Even after years of recovery, fragile self-esteem and a sense of worthlessness can recur.
2. "I have advanced degrees in theology, have been in treatment for six months, and have been sober for almost a year. Intellectually, I know alcoholism is a disease, but I still see it as a moral issue."	2. <i>Sense of failure.</i> In this case, the individual thinks that she is a bad person who has not lived up to her own moral standards.

Concerned others also experience shame:

<i>Comments by concerned others</i>	<i>Characteristics of shame</i>
1. "I didn't realize how serious her drug abuse had become. With all my counseling experience, how could I have not seen it?"	1. <i>Exposure of one's own weakness.</i> A person's instinctive response to a reminder of the irritation of finitude is shame.
2. "How foolish I've been. All my attempts to intervene have failed. There is nothing more I can do."	2. <i>Feelings of inadequacy.</i> This cause of shame is related to a sense of failure. These women feel as if there is no way of restoring the balance of things.

Shame can be a powerful, alienating emotion that results when we question our worth or ade-

quacy. Confrontation and resolution of shame is crucial to healthy recovery for the dependent person and concerned others.

CHALLENGES OF HEALTHY SOBRIETY

Even when the dependent person is sober and in a treatment program, it does not necessarily mean that all is well in the community. If concerned others do not anticipate the changes that sobriety can bring, they can experience recovery as a mixed blessing. Concerned others can find themselves uncomfortable with the dependent person's sobriety. Challenges that can emerge include a loss of relationship, loss of roles, and the dependent's involvement in Alcoholics Anonymous.

Loss of Relationship. When the dependent person was actively abusing a mood-altering chemical, concerned others were preoccupied with the abuse. Once a dependent person begins to recover, however, a new person is found. As a result, relationships and previous familiar ways of interacting with the dependent person must change.

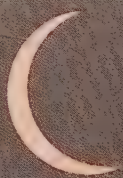
Loss of Roles. Roles can be considered as functional psychological tasks that include caretaker, excuse maker, enabler, or martyr. While a dependent person was actively abusing a chemical, concerned others may have formed a tight unit in which each person may have had particular tasks. Once the dependent person is in recovery, the structure of the community needs to be reorganized to accommodate a now-functional member. Some community members may find it a challenge to let go of their assumed roles and may need outside help to identify what they did to unconsciously aid the dependent person's continued chemical abuse.

Involvement in A.A. For at least the first two years of recovery, a dependent will attend A.A. meetings a minimum of three to four times weekly. Community members who are not informed about chemical dependency may not recognize the necessity of regular attendance, but understanding this is essential.

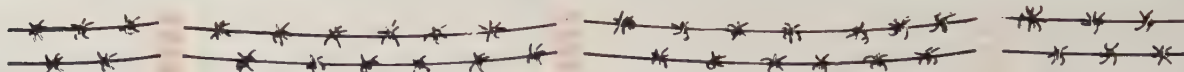
Attention to Concerned Others. More attention needs to be paid to concerned others before, during, and after the process of rehabilitation for the dependent one. No longer can we afford to neglect those who live, work, or are friends with an actively abusing individual. Nor can we continue to define the dependent person as "the problem."

UNSTABLE SOBRIETY AFFECTS OTHERS

Just as healthy sobriety has an impact on concerned others, so too does unstable sobriety. Even though a dependent is sober, it does not ensure mental and emotional stability. Concerned others can also be affected by this instability. I will present three possible states of unstable sobriety:



CHEMICAL DEPENDENCY BUILDS A WALL WITHIN COMMUNITY



MISTRUST

AVOIDANCE

CONFUSION

ISOLATION

RESENTMENT

**FEELINGS
UNSHARED**

WITHDRAWAL

**COMMUNICATION
DECLINE**

FEAR

LOSS OF INTIMACY

the "dry-drunk" syndrome, personality and affective disorders, and a rigid attitudinal posture.

The "Dry-Drunk" Syndrome. Sobriety remains an ongoing process with occasional rough spots, one being the dry-drunk syndrome. As R. J. Solberg notes in his pamphlet, "The Dry-Drunk Syndrome," the dry drunk implies a state of mind and a mode of behavior that are poisonous to the alcoholic's well-being.

This syndrome is operative when

- the abuse of the drug of choice has stopped, but the sober dependent's approaches to life remain the same as during the time of abuse
- A.A. attendance becomes irregular
- others are blamed for the dependent's shortcomings
- grandiosity, overestimation of one's own abilities, is apparent
- over-reaction to ordinary, insignificant events is common

Personality Disorders. Some persons with chemical dependency may also suffer from one of the following psychological disorders:

1. *Compulsive personality disorder.* Work and productivity are valued to the exclusion of leisure

activity. Moreover, interpersonal relationships become less important than work.

2. *Dependent personality disorder.* The individual lacks self-confidence and leaves major decisions to others. It is a challenge for this person to function independently.
3. *Avoidant personality disorder.* Although a person may want to participate in social relationships, the dependent becomes isolated because of strong sensitivity to rejection.
4. *Depression.* Sometimes after months of sobriety, a person can manifest symptoms of depression, such as an increase or decrease in sleep, regular weeping, decreased energy, decreased appetite. Such symptoms require diagnostic assessment and possibly therapeutic or medicinal intervention.

A Rigid Attitudinal Posture. An attitudinal posture incorporates thoughts, emotions, and behaviors. In a rigid attitudinal posture, attitudes are so firmly established that they affect all aspects of the personality. Typical characteristics are either inflexibility and tension or doubt and reluctance.

NEED FOR CONCERN

Concerned others may be indicators of the severity of chemical dependency. Closeness of rela-

tionship and stage of disease are two factors that dictate how significantly concerned others' lives have been affected by a dependent. I offer some questions that have been developed by the Johnson Institute, in Minneapolis, Minnesota. The responses they elicit can help to reveal the seriousness of the problem.

1. Do you become embarrassed by drinking/pill-related behavior of another?
2. Do you have concerns about what will happen to you and/or the user as a result of the drinking/using behavior?
3. Do you hope or think that the use will get better or that it isn't as bad as you imagine?
4. Do you feel guilty, or to blame, or at fault for the use-related behavior?
5. Do you feel anger and disgust toward the user and/or the user's use-related behavior?
6. Have you felt frustrated, empty, drained physically and emotionally?
7. Have you felt unwilling to communicate with other people about behaviors you have experienced?
8. Have you taken over roles the user formerly had?
9. Have you hidden or thrown away the drugs or alcohol in an attempt to control their use?
10. Have you noticed physical symptoms in yourself, such as nausea, a "knot" in your stomach, ulcers, sweating palms, or bitten finger nails?

If you answer "yes" even to a few of these questions, concern about the dependent person and yourself is appropriate.

IMPORTANT TASKS REMAIN

It is vital that communities with chemical dependency receive treatment in therapy or Al-Anon

(a program for spouses, children, or others who are close to alcoholics). In their efforts to protect themselves community or family members often develop inadequate coping mechanisms and go on to experience an emotionally crippled life. Although their problems originated around another person's chemical use, these problems will not necessarily be resolved even if that person overcomes dependency. Community members need help at appropriate times, even months after a dependent's initial recovery.

It is late in the twentieth century. To date, we have initiated only a timorous response to chemical dependency in our communities, a scourge that has ravaged too many members. Continued pain and lost quality of life for dependents and their communities has been unnecessary. However, paradoxically, this pain may be the essential factor that will contribute to our experiential "waking up" to the challenge of compassion. Accepting this challenge will increase our awareness of the positive interactions our interconnection with each other demands.

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Cancer Advice by Phone

Lenox Hill Hospital and the New York City Division of the American Cancer Society are sponsoring seven new phone-in tapes that provide up-to-date information about cancer and its prevention. By dialing the hospital's library at (212) 794-2200, callers can hear recordings on cancer and the influence on it of diet, smoking, alcohol, stress, occupational conditions, environmental conditions, and regular self-examination.

The hospital also makes available a booklet that outlines the information in the taped series. A copy of this booklet can be obtained by sending a stamped, self-addressed envelope to the Lenox Hill Hospital Health

Education Center at 1080 Lexington Avenue, New York, NY 10021, or by visiting the center.

Cancer prevention is just one of many topics covered on tapes in the hospital's Tel-Med service. There are 300 selections in all, on subjects that include alcoholism, children, dental health, diabetes, dieting and nutrition, drug abuse, first aid, human sexuality, and family planning. A complete list is available from the Lenox Hill Hospital at the above address. Hospitals or clinics elsewhere desiring to establish a similar phone-in service can contact the Lenox Hill Hospital's librarian or administrator to obtain further information.

Turning Hurt into Forgiveness

DALE R. OLEN, Ph.D.

Although it happened almost twenty-five years ago, Marge could not forgive her father for sexually abusing her when she was ten. For years she repressed the whole experience but consciously knew that she distanced herself from all men. She did not trust them and often felt anger when she saw men with other women.

Marge had been invaded so personally and intimately that her only response was to defend herself. So she became *nonforgiving*. Her stance served as a powerful defense against the pain that she felt, especially against the one who was inflicting the pain. It insured distance and safety from her father. Her nonforgiving posture would never let him gain entrance to her inner, personal life.

Nonforgiveness, holding a grudge, resentment, and various forms of anger all perform the same task—they keep us protected from perceived danger and away from the pain of loss.

During my graduate training in the sixties I was physically assaulted by another student in an encounter-group training program. For the rest of the program, I would not forgive him, much to the trainers' frustration. I resented him and wanted to hurt him in return for what he had done to me. Every time he spoke, I felt anger rising up in me. Somehow, I had to protect myself. I could not allow myself to be open to him in any way, lest I get hurt again. In effect, I tightened up and reinforced my ego boundaries.

Earlier in our group discussions, the protection around my ego had been more permeable. I was exposing my ego and letting other people into that sensitive area near my center. Then when the student attacked me, I closed my boundaries as if I had shut a steel gate. My unwillingness to forgive

acted like the lock on the gate. In no way would I let that man enter my space.

DEFENSE AGAINST PAIN

The dynamic of self-preservation in interpersonal relationships tends to work in this fashion:

1. John meets Mary.
2. Familiarity yields feelings of safety with each other.
3. As John feels safe, he trusts Mary not to hurt him.
4. The more he trusts, the more he opens his ego boundaries and allows her into his inner space.
5. The more he opens, the more vulnerable he becomes.
6. Mary makes a hurtful comment or acts in a rejecting way.
7. John feels the sting of hurt.
8. He then quickly feels anger, which gives him the energy to push Mary out of his inner space.
9. With his anger he also tends to deny Mary's reality, as an attempt to lessen his own pain.
10. He withholds forgiveness as a way of securing his ego boundaries against her.
11. As times goes on, he re-feels his anger toward Mary. By holding onto the anger, he keeps himself safe.
12. He feels revenge, a desire to see her hurting as much as he has felt hurt. This focus on her pain helps distract him from his own pain.
13. Gradually, with the passage of time, he attains more distance and eventually loses a friend.

Although John's attempt at self-preservation is understandable, he pays a great price for guarding

against pain, namely, the loss of a friendship that held the potential for greatly enhancing his growth and enriching his life. What seems to work so effectively for John by relieving pain comes back to harm him.

When we choose not to forgive someone, we generally deny what really occurred. The decision happens quickly and without sufficient information about the other person. Failure to forgive another results in nonacceptance of his or her full reality; we narrow our awareness of the other's reasons, motives, and circumstances.

Nonforgiveness is a response that keeps us safe. Forgiveness is a response that allows us to understand and accept the other's behavior more fully. When we choose not to forgive, we deny the validity and even existence of the other's position. Forgiveness, on the other hand, signals an entrance into the other person's life and back into the relationship. Therefore, because it is an act of engagement, forgiveness reflects a healthier, more life-giving position than nonforgiveness, which is an act of denial.

PSYCHOLOGICAL AND THEOLOGICAL ASPECTS

An individual's mental health can be considered as standing at some place along a continuum between engagement and denial. People who actively enter the challenges of life, move into their feelings and emotions, face their limitations, risk intimacy with others, and make decisions and act on them are healthy and well-functioning persons. Those who shy away from life's events, repress and deny their feelings, and withdraw from relationships when difficulties arise are denial-oriented persons. They tend to experience considerable psychological distress in life.

In a faith context, the model of engagement is Jesus. Throughout his life he moved *toward* rather than *away*. The ultimate act of engagement is the acceptance and embracing of one's own death. Jesus did that. By entering every aspect of his life, including his death, he came into the fullest possible life through his resurrection. Jesus assumed a forgiving stance and identified forgiveness as important to the fully alive person. His engagement leads to life everlasting.

WAYS TO FORGIVENESS

Moving toward a forgiving stance takes considerable effort and energy. The following are some ways of achieving the life-giving position of forgiveness.

Developing Acceptance. Acceptance occurs in us as a refreshing and gentling experience. In our hurting position, we turn inward and focus on ourselves; we fail to see through the eyes of the other and only attend through our own eyes of personal

hurt. If we can recognize our limited view, we can then challenge ourselves to expand and look at more dimensions of reality.

A religious sister whom I talked with would not forgive her provincial superior who was, she believed, treating her unjustly. No amount of arguing, challenging, or discussing seemed to change her view. Not until she was able to allow herself to look beyond her singular perception and consider other explanations was she able to forgive the provincial.

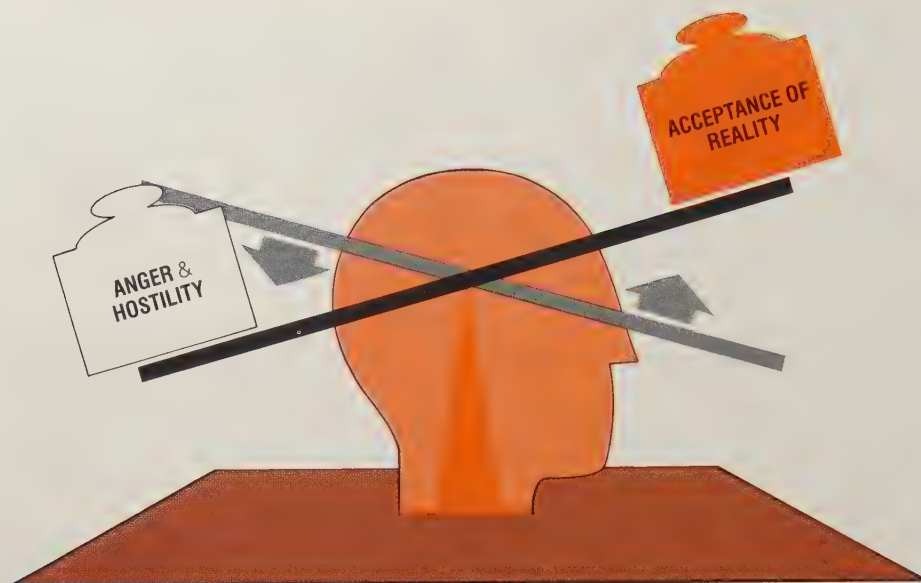
One of the surest signs that we are attaining an attitude of acceptance is the reduction of our anger. Just as tension and relaxation cannot coexist in the same body at the same time, acceptance and anger cannot be simultaneously active. The more we accept the reality of the other, the less angry we will be at that person.

Dropping Demands Lessens Anger. In large part, we create our anger by placing a wall of demands around our ego boundaries to keep us safe. Within each of us resides a little legislator who goes around making up rules for the world to follow for our comfort and satisfaction. When those rules are broken, our response is anger. Unfortunately, although we have considerable legislative power, we often have very little executive power to enforce our rules.

For example, I get angry at red stop lights because I have unconsciously made a rule, namely, "When I drive, all lights should be green." When that rule, or demand, is broken, I get angry. My anger signals that I am not accepting reality as it is, but rather, I am insisting that reality be as I demand it to be. If I want to accept reality, I need to free myself from my rule. Acceptance occurs when I acknowledge, "The light is red. Period. Sometimes when I approach this light it will be green; at other times it will be red and occasionally amber. That is how it *is*." By dropping my demands as to how reality must be, I come to accept it as it is, and that acceptance reduces my anger.

Another example concerns a woman who invited several dinner guests to her home. She thought they would appreciate something slightly different and made a spinach salad, but one guest impulsively responded, "Oh, I really hate spinach salad." The hostess fled the room, feeling hurt. She thought, "I'll never invite her to my home again." There lies the nonforgiving statement: "I cut you off and do not give you a chance to return the relationship to its friendly and caring base." Demands created her anger; her anger led to nonforgiveness.

Acceptance occurred a little later when the hostess thought, "She can dislike spinach if she wants to. I made the salad because I wanted to serve an interesting dish. Her impulsive reaction may simply be a way she has learned of responding to people. I wish she would not do it that way, but



SURE SIGN OF IMPROVED ATTITUDE TOWARD ANOTHER PERSON

she does." This acceptance led the woman to forgive her guest and to get back to enjoying the evening.

Gaining More Information Lessens Distorted Interpretations. After nearly fifteen years of facilitating groups and mediating conflicts, I have come to believe that forgiveness is directly related to the degree of information one considers. When we are filled with hurt, anger, and unforgiveness, our ability to judge reality is reduced and our interpretation of what the other has done is distorted.

To move toward forgiveness, then, demands the search for information and the discipline to refrain from premature interpretation. At times we will have the chance to learn more about the motives and thought processes of the other; at other times we will not have access to that information. In the latter instances, we can think, "I don't know why she did that to me. But I do know that if I could walk through her life and understand her thinking, her experiences in similar circumstances, and all the other factors influencing her today I would most likely accept her response to me. I would still not like it, but I would understand it."

Realizing the Validity of Both Positions Aids Forgiveness. Most of us have learned a belief that intensifies interpersonal conflicts: "Two opposing realities cannot stand side by side. One is valid, the other must be invalid." This belief causes difficulties for us because it results in "winners" and "losers." "If I am right, then you are wrong," or vice versa. This attitude makes forgiveness more difficult. A more productive belief is "Two opposing realities can stand side by side. They are both valid, only different." Again, if we sufficiently understand the other's perspective we can con-

clude, "I still disagree, but I can see his view as making perfect sense to him. My position, however, is also valid for me."

The more we free ourselves from the "win-lose" mind-set and embrace the "validity of differences" point of view, the more gracefully we will move toward forgiveness and tolerance.

Waiting for Sorrow Impedes Forgiveness. Forgiveness flows more easily when the violators see the pain they have caused and sincerely apologize for their wrongdoing. I was less willing to "forgive and forget" when a relative knocked a shelf off a wall and broke it, because she did not appear to feel sorry enough. Unfortunately, more frequently than not, other people do not feel that they have hurt us when we experience suffering at their hands. I have talked with many people who believed that they had engaged in a good, honest discussion with a spouse, friend, or co-worker, while the other person felt crushed by the same encounter. We can still forgive, however, without having to see the other's remorse as a prerequisite. Realizing that others believe in the validity of their positions can help us to accept their behavior.

Forgiving Oneself Leads to Forgiving Others. If we do not accept ourselves, we can make demands on ourselves that are impossible to meet. When we fail, we find it difficult to forgive our stupidity and incompetence. A self-forgiving stance, on the other hand, creates an attitude of tolerance and flexibility. Accepting our own limitations and failures, and forgiving ourselves for the mistakes we make, disposes us to forgive others. It also enables us to say, in the Lord's Prayer, sincerely: "Forgive us our trespasses as we forgive those who have trespassed against us."

Growth Depends on Choosing

REVEREND ANTHONY J. SHONIS

*I shall be telling with a sigh
Somewhere ages and ages hence:
Two roads diverged in a yellow wood,
and sorry I could not travel both,
I took the one less travelled by,
And that has made all the difference.*
—Robert Frost, "The Road Not Taken"

Over the last several years I have reflected a great deal on a very old and ordinary experience—the experience of choosing. I have considered it in a professional sense, because I work in spiritual direction with diocesan seminarians who are studying theology in the final stages of preparation for ordained ministry, and who find, in so doing, that choosing and deciding their future is now an existential reality. Personally, choosing is important for me because at age thirty-nine I now face the question of re-choosing my present vocation or choosing something else. Over the last four years, I have read some helpful books about choosing, especially *Should Anyone Say Forever?* by John Haughey. My own struggle with choosing, however, has also led me in another direction: reflecting on choosing not so much from a theological or philosophical perspective but rather as a means of personal growth and independence.

In capsule form, my conclusions about choosing would be something like this: if you have the courage to choose, then you have already succeeded and you cannot fail. Moreover, when you have the courage to choose, you have every reason to expect that you will grow in self-confidence, self-esteem, and self-respect, and that the Providence of God will have a new and deeper meaning for you, for the simple and often taken-for-granted act of choosing is both a positive and an indispensable step in becoming more and more the individuals God created us to be. For that reason, our very courage to choose means that we cannot fail—even if our choosing involves a poor choice. In choosing, we take our lives in our hands and become respon-

sible for our destinies. There is a price, however, for doing this. We can sometimes lose friends, and we are often misunderstood. But the other side of the coin is the experience of discovering friends and understanding from people we barely know. More important, we can respect ourselves, and others will respect us; and beyond that, God will respect and love us more for having the courage to choose.

BECOMING FREE TO CHOOSE

Much discussion has been generated about the role of psychotherapy in religious growth, but psychotherapy is helpful primarily because it brings us to the point of awareness where we have the freedom to choose. In then having the courage to choose, we direct and shape our lives. But we don't have to wait. We can begin to shape our futures by choosing from among the everyday opportunities that arise. Everything we need for growth we already have, and that potential for growth becomes a reality when we choose. Choosing is the original "do-it-yourself" way of becoming our own independent person created in God's image.

There are obstacles to choosing. The biggest one is the lack of awareness of how our family training and formal education has affected us, of alternative behaviors, and of our instinctive drives and how they express themselves. Usually, this lack of awareness is unconscious, but it can be deliberate. Sigmund Freud believed that most people are content to live life on a low level of awareness and do not want to think for themselves. They are satisfied to follow the leader—in society, in religion, and in family life. Such people are not choosing for them-

selves; they are letting others make their choices for them. They simply conform to the expectations of their employers, elders, superiors, and parents. Sometimes, for example, priests or religious who entered ministry only substituted one family for another and thus still need to be liberated from a parent-child relationship. Only then will they be able to choose out of awareness and become leaders and not followers. There is also lack of awareness of habits that we have developed that are now so ingrained in our personalities that we are no longer aware that we are not consciously choosing. We have dulled our abilities to choose and shape our futures by putting a large part of our lives on "automatic pilot."

PERSONAL CELIBATE RELATIONSHIPS

One area in this category that most clearly needs awareness in choosing is the much-discussed topic of heterosexual celibate relationships. Here, choosing plays an especially important role in the shaping of the future of that relationship. To understand why choosing is so important in this situation, we need to look to the unconscious and to the primary drive to procreate. Simply put, our bodies have been given a command: "increase and multiply." This command is biologically welded onto every fiber of our being. Our bodies have been programmed to mate and thereby preserve the race. On this level we have no choice. We cannot unprogram ourselves. The key is to bring to awareness this instinctive programming, but coming to this awareness is difficult. Philosophers, kings, theologians, saints—all have lost their way.

So, unless people receive good counseling, the primary instinctive drive will be operative on the unconscious level, where the outcome of procreation has been already determined. We are back at "not deciding is deciding." We can either choose responsibility with awareness, or we can allow our primary drive to make the choice for us. Being in neutral while we work out a relationship, however, isn't one of the options. When we deal with the unconscious, there is room for deception. Hence, the importance of a third party—someone who can give us a perspective not simply on our intentions but also on our actual behavior. I think that a number of men and women have left the priesthood and religious life the same way they entered it—by default. In the end, they were brought (albeit unconsciously) to a point where they had no choice but to leave.

EXPERIENCE OF GROWTH

In order to experience the personal growth of self-awareness, self-esteem, and a greater trust in a loving God at work in the world, we can do several things. First, we should take credit for choices

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already made. Priests and religious who do have the courage to choose too often do not experience inner growth because they do not give themselves enough credit. Something in our backgrounds makes it difficult for us to appreciate ourselves for making choices. We need to realize that we often make choices that most people would avoid making, or do not need to make, and that these are often difficult choices. One example is the missionary brother who leaves his family and friends to spend his life working in the *favelas* of Rio De Janeiro and who later comes to realize that his family in an affluent America too often cannot imagine or understand what he has seen and experienced. Yet he continues in his commitment, even though the uniqueness of his missionary life makes him a stranger even among his own family and oldest friends. Another example is the religious who in later life discovers that her motivation for entering her religious order was skewed; but she decides to remain in religious life and establish new reasons for her vocation. A third example is the diocesan priest who instead of denying his personal problems has the courage to seek help and deal directly with them. If we were able to affirm ourselves for such decisions, we would be helping ourselves immensely to grow and to become the unique persons God intended us to be.

Second, we need to take advantage of the many opportunities we have each day to make choices. I am not talking here of scrutinizing every decision. I mean that although many of us would not do anything immoral—even if our superior commanded us to—we would not necessarily choose the good when we perceive it. We tend to hide behind other people's choices or take for granted in our lives that all of the "best" or the good choices have already been made for us by the bishop or rector, or the pastor or provincial superior. They haven't and can't. If an organization is to be effective, each member must also make a personal commitment

by personal choice. When the final chapter of each of our lives is written, it will to a great extent be the sum of our personal choices.

Third, we must recognize that our making responsible choices helps to create responsibility in others. Having the courage to choose is not only being our persons and living our lives with integrity but offering that opportunity to all whose lives we touch.

Fourth, we must face ourselves and accept the consequences of our choices. The priest (or brother) and religious sister accept the consequences when they realize they care deeply for one another and believe that they could successfully marry but choose to remain celibate, knowing that as a consequence they will never have a home together. Accepting such a sequel is painful, but by means of it, we move to new levels of awareness. Living with consequences is often the beginning of wisdom.

Fifth, and finally, we must take heart; the Lord is with us more than ever. Throughout the Old Testament, the evidence demonstrates that God chooses. God chose to create the world, chose the

Israelites, and chose to send a redeemer. Choosing, then, is God-like; when we choose, we do what God does. We have been created to choose. Animals and plants unfold according to their genetic scripts; they do not choose. We are different because we can choose. It is precisely this ability to choose that elevates us above animals; it is the divine spark within us.

If we see the courage to choose as part of God's intended plan (to provide for our personal growth and the future of the world), we can also expect to experience anxiety, because life is no longer simply passivity but ongoing challenge. Now we enter directly into the shaping of the world, and God's Providence takes on a new meaning. Providence does not mean that God will provide for the world, but that God has already provided by giving us the unique ability to think, to choose wisely, and to grow. I believe that this understanding of Providence, which is rooted in our ability to shape our future and so transcend our immediate reality, is the way God intended the human personality to unfold.

Surprising Warning About Cholesterol

In the United States, one of every two adults dies of heart disease. Among the factors considered to be responsible for these deaths are cigarette smoking, high blood pressure, obesity, inactivity, Type A behavior, and high levels of cholesterol in the blood. Dr. William P. Castelli, director of the widely known Framingham Heart Study, has observed that among these risk factors, "cholesterol seems to be the key-stone" in producing the coronary artery disease that results in the million heart attacks Americans suffer every year.

Recently, a panel of experts met in Bethesda, Maryland, under the sponsorship of the National Institutes of Health (N.I.H.), in order to review the results of numerous research projects focused on the relationship between cholesterol and heart disease. The panel, at the end of its deliberations, issued a startling, unanimous statement to the effect that millions of Americans who have been told by their physicians that their cholesterol levels are "normal" are, in fact, in an unhealthy state because there is too much cholesterol circulating through their blood vessels.

Middle-aged adults in this country had been led to believe in the past that if their cholesterol reading was around 220 to 230 milligrams per 100 milliliters of

blood serum (the "average" person's level), they were "normal" and had nothing to fear as a result. The N.I.H. panel's surprising conclusion was that it is not normal (i.e., neither natural nor healthy) for an adult to have a cholesterol level above 200. The group assured those Americans whose blood contains an excessive amount of cholesterol that "beyond a reasonable doubt," lowering the level of this fatty substance can reduce their risk of having a heart attack. They recommended that dietary restrictions on the intake of fats in food be seriously undertaken by all persons at risk. If blood levels remain too high, they suggest that physicians prescribe a new medication (cholestyramine) that is frequently helpful in lowering the amount of cholesterol in circulation.

The N.I.H. panel offered the following risk ratings by age groups. (The cholesterol readings are in milligrams per 100 milliliters of blood serum.)

Age	Moderate Risk	High Risk
2-19	greater than 170	greater than 185
20-29	greater than 200	greater than 220
30-39	greater than 220	greater than 240
40 plus	greater than 240	greater than 260

Institutional Leaders' Values

FELICE SAUERS, S.M.

Catholic institutions throughout the world have a common mission: to be communities of life, witness, and service, reaching out to all people, but especially to those in need. Vatican II was emphatic on this point; official statements before and since the Council describe this institutional mission as "church presence." In 1982, in their pastoral letter "On Health and Health Care," the bishops of the United States stressed that Catholic institutions must fulfill the prophetic role of promoting basic Christian values, championing the cause of the poor and neglected in society, and finding new ways of uniting the needs of individuals with the resources of technology. These are profound challenges to the leadership of all church institutions today.

The leader's and organization's values must be complementary to successfully achieve the mission, for the choices the leader must make will determine the human relationships within the church. Selecting and sustaining effective church leaders has become an urgent problem.

In this brief article, I intend to address five concepts concerning the values of institutional leaders. These concepts, derived from my professional experience in health care and education, apply to church leadership situations or any secular service agency that is concerned with its corporate philosophy and values.

CONCEPT 1: VALUE ORIENTATION SHOULD NOT BE PRESUMED

At one time, when an individual claimed affiliation with a particular group (e.g., Catholic, Protestant, Jewish, Republican, labor, professional), a commonly perceived group image identified that person in our sociopolitical world. Now, however, with the plethora of groups and the variety of world-view options that currently exist, people's value systems are even harder to categorize than they once were.

CONCEPT 2: ADULTS CAN CHOOSE TO CHANGE THEIR VALUES

Value systems do not develop solely out of heritage and educational experience; they are formed as individuals adapt to the world. We may know how someone usually acts, but this familiarity with the person does not guarantee that we know his or her values. As adults acquire new insights and ways of relating to others and their environment, they unconsciously examine these and compare them with their existing personal matrix of values. A lack of fit between the new insight and the old values may bring about conscious questioning or outright rejection. Awareness, reflection, and choice may require an instant, a few days, or several months, and may result in either a minute adjustment or a profound change in the individual's value system.

CONCEPT 3: LEADERSHIP FORMATION PROGRAMS ARE ESSENTIAL TO THE VIABILITY OF MISSION

In order to sustain the economic viability of his or her particular church institution, a new chief executive officer must understand its financial principles. If the same executive is to be successful in creatively accomplishing the mission, an equally serious effort must be made to understand the principles supporting the institution's values.

Leadership formation programs are indispensable to the continuation of the church's mission (see James J. Gill, S.J., M.D., "Educating for Leadership," *HUMAN DEVELOPMENT*, Fall 1983; George Eppley, Ph.D., "Developing Leaders for the Church," *HUMAN DEVELOPMENT*, Winter 1983; Stephanie R. Wernig, Ph.D., "Intentional Leadership Development: An Early-Stage Report on a College's Initial Attempt," *HUMAN DEVELOPMENT*, Summer 1984). The conflicts of the 1980s—about politics, religion, economics, human rights, the

PROPHETIC ROLE OF CATHOLIC INSTITUTIONS



**PROMOTING BASIC
CHRISTIAN VALUES**

**CHAMPIONING
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threat of nuclear war—have such an impact on the church and its mission that its leaders need and deserve the support of formation programs.

It may not be realistic to expect that *all* church leaders will complete a six-to-twelve month program when assuming a leadership position, but a value-based orientation should be designed to meet the needs of both the new leaders and the organizations they serve. Such programs can provide leaders with opportunities to rekindle and rethink their values in light of current issues. An individual's values require ongoing development to maintain their relevance and vitality. The program content might include spirituality, pastoral theology, ministry processes, development and clarification of values, ethical decision making, canon law, church history, and social responsibility issues.

CONCEPT 4: LEADERSHIP ROLE CHANGE REQUIRES REVIEW AND RENEWAL OF VALUES

Movement into a leadership position challenges all aspects of an individual's personality, skills, and beliefs. The change may require that the person relate to many new and different people or modify existing relationships with old friends and co-workers. New responsibilities also include being accountable and making decisions. Whether a leadership position is filled internally or by a newcomer to the organization, sponsors need to ensure that opportunities be available to the new leader for reflecting on and reexamining his or her value system in light of the change in leadership and of the mission.

CONCEPT 5: VALUES OF LEADERSHIP CANDIDATES SHOULD BE ASSESSED

Criteria for an executive church position should include expectations about the value orientation of the candidate, in addition to other credentials appropriate to the position's responsibilities. Before the final selection is made, it is important to determine whether the candidate's values are compatible with the church's mission. Just as the executive's leadership qualities must complement the organization's structure, so too must the values held by the organization and the individual mesh. The selected candidate makes a specific commitment not only to share but to actively support, implement, and continue the institution's values. Thus, compatible values and an informed commitment on the part of the candidate ensure healthy partnership and successful executive placement. Since the leader will, in effect, be a representative of the church, the leader's values will be integral to accomplishing the church's mission.

Styles of Ministerial Leadership

WILLIAM M. KONDRATH, M.Div., M.A., Ed.M.

Anyone connected with ministry can relate "horror stories" about poor ministerial leaders at any level: the lackluster pastor, the bureaucratic district superintendent, and pompous bishop who is outspoken on national issues but insensitive to the needs of local clergy and laity. Likewise, the solutions proposed for these widespread problems are legion: better communication, more self-sacrificing clergy, more or less education for clergy, different administrative structures, more women in roles of power, and less power for church leaders and more power for the "people in the pews." A current assessment of the ministerial leadership situation shows that the demand for quality leadership seems to far exceed the current supply.

Through my involvement in the Paulist Leadership and Renewal Project and as consultant to church groups and social service agencies for a number of years, it has become apparent to me that attempts to improve poor leadership take three principal forms: (1) changing the leader's personality, (2) developing individual or group skills, (3) changing the administrative structure. In most cases, these approaches have met with only limited success.

EXPERIENCE REVEALS STYLES

Working for a period of several years with nearly 100 different staffs has provided members of the Paulist Project with an opportunity to reflect on the leadership styles employed by those staffs (and our

own staff as well). Out of this project we have developed a paradigm that presents four styles of ministerial leadership, including both structural factors and individual and group skills. Our primary desire was to design and disseminate a tool that would enable staffs to reflect on their present style of leadership and then allow the group to consciously and collaboratively choose the style or combination of styles that was most appropriate to their needs and the demands of their ministerial situation.

More recently, a further exploration of this paradigm through the lens of Carol Gilligan's *In a Different Voice* has led to some important observations. Gilligan's research facilitates a correlation of two of the leadership styles with the "voice" (typically male) that has tended to predominate in the church and in society. The discovery of this correlation marks a significant shift in the use of the paradigm, for when the styles were developed and presented, no evaluative judgment was made concerning which style was, per se, superior to any other.

Further reflection on our staff research and Gilligan's work in moral development suggests that a sexual bias exists in two of the styles. These two styles are deficient because of their tendency to omit or exclude the "different" (typically female) voice. Rather than render this paradigm obsolete, the discovery of the styles' weaknesses enhances the paradigm's usefulness. Gilligan's insight helps clarify the inherent conditions that may have dictated the selection and use of certain ministry

styles. Viewing the paradigm with the assistance of Gilligan's research is particularly important, since leadership styles are frequently employed unconsciously or, at least, without much reflection on the different ways men and women tend to reason and act.

FOUR STYLES OF LEADERSHIP

An explanation of the four styles of ministerial leadership follows, including the underlying ideals of the styles; their general characteristics; and the types of relationships, supports, and feedback specific to each style. A critique will then be made of the different styles to ascertain their sensitivity to "male" and "female" preferences.

The following styles are abstracted from observations of and interactions with ministry staffs. Because these are ideal in form, no staff in reality perfectly fits any one of them, and yet our experience in presenting the styles to actual staffs suggests that the models help staffs to identify and discuss important elements of their work and personal interactions.

The ideals of any style are those qualities that are important in establishing and maintaining the style. Ideals may be implicit and unconscious, or explicit and consciously appealed to as rationalizations for using the style. One of the applications of the paradigm is that of assisting staff members in intentionally deciding on their choice of style by helping them become conscious of and explicit about their ideals.

The Sovereign Style. The Sovereign Style is most clearly exemplified by a large, pre-Vatican II Roman Catholic parish staff consisting of a pastor, usually in his midfifties or older, and two or three assistants. One's position on the staff depended on one's age and the number of years since one was ordained. Younger, more recently ordained assistants usually trained the altar boys and worked with the youth in the parish. They had last choice, if any, regarding Mass schedule, assignments, and days off. Assistants with more seniority had their choice of what the pastor chose not to do, unless, of course, the pastor assigned all the tasks and duties. In these parishes, every one of the altar servers and clergy were male. Girls and women were excluded. In the 1950s, and more so in the 1960s, women religious and lay people began to assume some parish responsibilities, such as the religious education of children not attending parochial school.

Order, obedience, clear accountability, and uniformity are the ideals of the Sovereign Style. Obedience, in this context, need not be understood negatively, but unfortunately, "blind" obedience has at times been idealized in this style. Accountability is clearly evident in this style because one person is always in charge and his authority is not divis-

ible. Responsibility for a program may be given to another, but *real* authority for decisions is retained by the person who is sovereign.

Because of the emphasis on obedience and the indivisibility of authority, relationships are of a dependent nature. Respect for "those above," merely because they are *above*, is more common than trust or friendship.

Support and supervision are minimal. Supervision is almost always informal, given only by the sovereign, who is solely responsible for both the quality and frequency of the supervision. Whereas others (parishioners or assistants) may give feedback, only that of the pastor matters, and because his evaluations are based on limited observations, feedback tends to be of a pass-or-fail nature and nonspecific.

The Parallel Style. The name Parallel Style was inspired by the parallel play of small children, who though gathered around the same set of toys are each occupied in a world of their own. Historically, this style can be seen in Roman Catholic churches where teams of "Lone Rangers," in reaction to the Sovereign Style, were often the first development of team ministry.

Ideals of the Parallel Style include complete division of labor, accountability, autonomy, and diversity. Each staff member controls one area, being uniquely responsible for the credit or blame. Individuals are highly motivated, skillful, creative, self-reliant, and task oriented but show little or no interest in personally interacting, pursuing common goals, or sharing joint responsibility for tasks. Because authority is divided rather than shared, interpersonal trust is not necessary for the system to function smoothly. Memos frequently replace face-to-face contact. As in the Sovereign Style, there is little opportunity for feedback or support, let alone supervision.

With regard to autonomy and accountability, no two of the four styles I am describing are more different than the Sovereign Style and the Parallel Style. The Sovereign Style is the least autonomous and requires a high degree of accountability. The Parallel Style is the most autonomous and has almost no accountability built into it.

The Semimutual Style. An example of the Semimutual style is the Protestant pastor and board. In this style, staff members come together annually or seasonally to set goals and objectives and to discuss mutually what should be done and who should do it. Actual work, however, is done individually, though one staff member may call on another for occasional consultations.

This style, similar to the Parallel one, has the ideal of a clear division of labor. Autonomy in task performance is still important, but some joint accountability for common goals is expected. These characteristics distinguish the Semimutual Style from the two previous types.

STYLES OF MINISTERIAL LEADERSHIP

Style	e.g.'s	Ideals	Characteristics	Relationships	Support/Supervision	Feedback/Evaluation
Sovereign	Traditional R.C. parish (pastor and curates)	Order & obedience Clear accountability Uniformity	Authority indivisible Real delegation not common	Authority Obedience Dependent No peerage Respect rather than trust	Often not given; system controls When given: (1) Informal, not built in; no forum (2) Mostly pastor-centered (3) Depends on person not system	Only authority person's feedback counts Based on limited observation Judgmental (pass-fail) One person's perspective
Parallel	"Lone Ranger" teams Hospital chaplains Military chaplains Academic departments	Smooth & complete division of labor & accountability Autonomy Responsibility Diversity	Task-oriented Real delegation common Self-reliance (one takes all responsibility/credit/blame) No consensus re goals & objectives No joint responsibility for tasks Little interaction	Peerage via isolation Independent Authority divided not shared No need for trust	Little opportunity Little recognition of need Sporadic Problematic: surfaces "turf" issues	Hidden None built-in Only in relation to crisis Judgmental Vulnerable to personality assessments
Semimutual	Pastor & board "Divvied-up" ministry teams	Clear division of labor Some joint accountability Autonomy still stressed Coordinated diversity	Consensus re goals & objectives No joint responsibility for tasks Periodic (not ongoing) interaction	High stress (periodic interaction without ongoing support) Two levels of peerage: isolated-shared Two levels of authority: divided-shared Some trust	Not consistent Restricted to certain areas and issues Implementational tasks: done in isolation	Inconsistent, random People have inadequate base (no shared task performance) Vulnerable to personality assessments
Mutual	"Shared ministry" teams	Sharing of authority, accountability, labor Autonomy not stressed Integration Diversified unity	Consensus re goals & objectives Joint responsibility for tasks Ongoing interaction	Strong sense of shared peerage Interdependent Authority shared High trust	Built-in systematically Ongoing, consistent Both formal and informal Both planning and tasks	Built-in Growth & development of staff is a responsibility shared by all Assesses performance Creates supportive climate

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If sovereign relationships are characterized as dependent and parallel relationships as independent, semimutual relationships exhibit a modified independence. Some trust is present, expectations of self and one another are high, and authority is shared through mutual goal setting.

The Semimutual Style is the most stressful because people not only have their own expectations of themselves to fulfill but also feel burdened by the expectations of others. Furthermore, support is inconsistent, restricted to certain problems or issues, and rarely received on the level of task implementation. Feedback is random because of a lack of commonly performed or observed tasks.

The Mutual Style. Shared-ministry teams exemplify the Mutual Style, where the staff not only sets goals together but collectively plans, executes, and evaluates projects and members' effectiveness in

those projects. Because an effort is made to allow members to learn one another's skills and to function in one another's roles, the staff remains flexible and challenges individuals to learn new skills.

Continued interaction among staff members is included in regular meetings of the whole staff, where the quality of interaction is considered as important as the planning or evaluation of any task. Relationships are interdependent because, along with goals, task performance is shared. Trust is higher than in the other styles because individuals choose to need one another to accomplish their goals.

Support is built into this system, and since projects are jointly planned and completed, different members are able to assume leadership whenever necessary. This style tends to encourage staff credibility, promote creativity and maturity among

those served, and strengthen relationships. Evaluations can be specific because they are regularly scheduled and based on frequently observed behavior. The Mutual Style takes a great amount of time and energy, especially when it is first adopted or a change in staff occurs.

THEORIES SEXUALLY BIASED

We have no research data to indicate conclusively that any of the four styles is more likely to be preferred by men or women. History reveals, however, that the Sovereign Style and Parallel Style have been chosen more often by men. This historical correlation is supported by Gilligan's observations about the "two voices." The import of her work is that a significant voice, most frequently associated with women, has been missing in discussions of adult development. Gilligan argues that adult development models have emphasized the process of separation and individualization, competitive success in task or professional achievement, logical decision making, and morality based on individual rights and justice. The "other voice" is characterized more by connection, intimacy, concern for relationships, responsibility or care for others, and an "insistent contextual relativism." Inclusion of this voice—women's imagery and thinking—Gilligan argues, will change the narrative of human development by changing the categories that are currently used as norms.

It appears that Gilligan's theory would predict a higher correlation between the historically dominant "male" voice and the Sovereign Style and Parallel Style. In the Sovereign Style, the ideals of order, obedience, and uniformity would correlate highly with decisions that are made logically and mediated through rules and laws. The Parallel Style's heavy emphasis on independent accomplishment of tasks would correlate highly with the models of most "male" adult development studies.

Conversely, the mutual goal setting, greater support, and enhanced communication of the Semimutual Style and Mutual Style would correlate highly with the "different voice" that, Gilligan observes, "sees a world comprised of relationships rather than through systems of rules." For men, who most often proceed from a premise of separateness, the more mutual styles involve threats to autonomy and thus seem less preferable. Men usually seek rules to limit interference, hoping to minimize hurt to themselves and others; the trade-off is a distancing in relationships.

EXCEPTIONS ARE SIGNIFICANT

What is the significance of these correlations, if they do in fact exist in reality as well as in the language of the paradigm and of Gilligan's theory?

First, it would seem that the correlations are more descriptive than predictive. Gilligan's theory suggests reasons why the Semimutual Style and Mutual Style became more predominant as women's participation in ministerial leadership began to increase in Roman Catholic churches. It may also partially explain the fact that most staffs that continue to operate in a Sovereign Style do not often have women members. In several parts of the world, however (e.g., Latin America and some parishes in the U.S. Midwest), where women are the primary leaders, the style of ministry is more mutual. I do not mean to infer that all men would choose the Sovereign Style or the Parallel Style, or that all women or mixed groups would necessarily choose the Semimutual Style or Mutual Style. Gilligan's work suggests that one in five men uses a "different voice" and one in five women displays a conventional rights orientation.

Second, Gilligan's assertion that female development includes a transition from what girls and women see as self-evident truth—"in doing what's right for others, I'm doing what's right for myself"—to a discovery of their own needs and rights may help explain the fact that some women prefer the Parallel Style.

Caution is required regarding these "explanations," for correlations do not necessarily determine causal relationships. More important, this information indicates that men and women within any staff will most likely respond to the style of that staff differently. What one group finds safe (e.g., autonomy or a network of connections), the other may find dangerous.

MORAL IMPERATIVE VARIES

A further insight provided by Gilligan relates to the different ways in which men and women view moral dilemmas. For women, the moral imperative is an injunction to care, a responsibility to discern and alleviate real, recognizable problems. For men, the moral imperative is more an injunction to respect the rights of others, thus protecting from interference the rights to life and self-fulfillment. As men and women begin to discover the complementarity of their separate views, an integration of rights and responsibilities becomes possible. In the process, women discover the alienation inherent in equality and recognize their right to be included in their own caring. Men, in turn, come to see the limitations of a conception of justice that is blind to the differences in human life and learn a caring that goes beyond the potential indifference of moral noninterference.

The presence and interaction of both men and women in ministerial leadership is critical to the growth of church leaders. Leaders of any style must be cognizant of weaknesses inherent in their particular style.

The Capacity to Promote Justice

DAVID COUTURIER, O.F.M., Cap.

Although social justice has become a major concern of the church in America in recent years, there has been until now very little written from a depth psychological point of view that might help formators to discern in vocationers a development in their capacity to promote justice. Concentrating on economic, sociological, and theological analyses of justice, we may have failed to plumb the interior depths of the human spirit and to understand what Father Avery Dulles, S.J., calls "the psychological complexities of the act of faith" that does justice. Can we begin to understand under what conditions burnout becomes a real possibility for socially involved ministers? Can we begin to explicate how the values of charity and justice intersect with unconscious needs for power, harm avoidance, and affective dependency so as to help young vocationers internalize Christ's love for the suffering poor and thereby make better decisions in their ministry? What are the signs that might indicate that an individual is directed more toward a gratifying role orientation in justice ministry than to a value orientation? In short, can we sift through the highly charged area of social justice and begin to ferret out a Christian pedagogy of justice that is, at one and the same time, faithful to the church's teaching on justice and consonant with the best that modern depth psychology has to offer?

EXPERIMENT FOR CLERGY

Father Max Oliva, S.J., in "Developing a Christian Social Conscience" (*Review for Religious* 42, 1983), describes an experiment that he has been conducting for several years. Convinced that the primary task of Christian spirituality in our time is the formation of a deeper social conscience, Oliva has arranged a practical, live-in experience for First World clergy and religious interested in gaining a deeper awareness of the real-life circumstances of the poor. He has invited them to live among the poor of the Third World and thereby

become more sensitive to the oppressive conditions under which they live. The goal of what Oliva has called his "school of compassion" is to help these First World religious and priests arrive at a point where they want to help the poor because they now see the world as it appears through *their* eyes.

Through personal contact with those who are marginalized and exploited, Oliva's participants were expected to change their attitude toward the victims of injustice. He has noted, however, that experience itself is not enough to produce such a transformation. There were some priests and religious who, despite their goodwill and excellent intentions as volunteers, still manifested resistance that prohibited the poverty in which they were living from affecting them in any substantial way. Oliva lists eight blocking mechanisms that he found among the priests and religious:

1. *spiritualism*: by which the religious person offers spiritual interpretations of the social realities instead of considering the structural aspects of the problem of justice.
2. *intellectualism*: by which the individual tries to understand the situation but never becomes involved in the suffering because the experience remains at the conceptual level.
3. *personalism*: by which the person becomes involved in an emotional one-to-one relationship with the suffering poor, without putting intellectual capacities to bear on a more profound analysis of the conditions under which the poor live.
4. *blaming the victim*: by which the religious person begins to see those who suffer as morally culpable or inferior individuals, unfit for a better life.
5. *prejudice*: by which the individual identifies his or her own culture of origin as the only possible culture (a form of ethnocentrism).
6. *comparison*: by which the religious person continues to measure the experiences of the new situation against his or her own cultural experience.

rience, which remains throughout the measuring stick of cultural superiority.

7. *personal history*: by which the religious person interprets the social situation too personally. Each suffering situation reminds the individual of a personal tragedy. The person will either gradually retreat from these painful reminders or continue to misjudge the experience of others who must live out their own tragedies in a unique and personal way.
8. *analysis*: by which the religious person escapes the meaning and the power of the moment by dissecting each bit of the experience for analysis. Martin Luther King, Jr., once referred to this defense as the "paralysis of analysis."

Although Oliva's study is not a statistical one, it does provide an illustration of some of the dynamics involved in confronting challenges of justice, and it may correct a temptation to promote experiences (albeit challenging ones) as the sole key to growth in social compassion.

The experiment by Oliva calls for a theory of personality that can also explain the failure to live up to one's fundamental vision of life. It would not be enough to point out that vocationers have difficulty promoting justice. It is also important to know the root of this difficulty, as best we can, and also become aware of its relation to the fundamental values of the spiritual life. What is needed is an integrated theory of vocational life that is anthropologically sound, operationally defined, and scientifically tested.

RULLA'S PERSONALITY THEORY

The theory of self-transcendent consistency developed by psychiatrist Luigi M. Rulla, S.J., and his associates, Franco Imoda, S.J., and Joyce Ridick, S.S.C., at the Pontifical Gregorian University's Institute of Psychology, offers us a fertile ground of research in the area of religious motivations. First of all, it claims to be the first psychosocial theory of priestly and religious vocations. It is also a theory that has been put to scientific test, with longitudinal empirical research on about 1000 seminarians and religious after the implementation of the reforms of Vatican II. Both the theory and the empirical research that supports it have been recognized by the scientific community, including the awarding of the Quinquennial Prize by the International Commission of Scientific Psychology at Brussels in 1976.

The theory recommends itself on a number of counts. Unlike some other psychological schools of thought, this theory accepts as foundational the role of self-transcendent values. It accepts that the essence of life is found in self-transcendence, in the capacity of each of us to orient ourselves toward that which is above and beyond us, toward a

meaning and value that we can only discover, that we cannot create. Rulla's view is consistent with the Christian message that calls us to transcend ourselves in response to the God who saves. True self-realization and authentic self-fulfillment come as an effect of self-transcendence and as a consequence of our ability to love disinterestedly.

At the same time, however, Rulla's theory is not one-dimensional. He accepts the role that the *unconscious* plays in our lives and how subconscious factors can notably affect our capacity to internalize values and attitudes and interfere with a proper discernment of spirits.

Rulla studies personality from two points of view: that of structure and that of content. When considering the structure of personality, we speak of two levels: the level of the *ideal self*, which is conscious, and the level of the *actual self*, which can be conscious or subconscious. The ideal self is that part of the personality consisting of what a person *wants to be or become*—that which a person desires for his or her life. The actual self consists of what a person really is (whether he or she knows it or not) and the way the person habitually acts (which is called "present behavior" or PB).

Within the personality structure the contents are values, attitudes, and needs. *Values* are defined as enduring abstract beliefs of a person about ideal end states of existence or ideal modes of conduct. Rulla considers five values to be central to the religious vocation: union with God, imitation of Christ, poverty, chastity, and obedience.

Attitudes are tendencies toward action in our lives but are more specific than values. Whereas a person may have five or ten central values in his or her life, the number of attitudes can be ten times that amount. For example, a person may hold the value of charity. This one value can be expressed by several attitudes and behaviors, such as "actively supporting a movement to correct a social evil" or "being someone who crusades to improve the community." Attitudes tend to specify and concretize the more global values at work in a person's life. But attitudes can serve many functions in the personality; in fact, we can isolate four separate functions of attitudes: (1) a *utilitarian* function (when a particular attitude is adopted because of its reward or punishment potential); (2) an *ego-defensive* function (when the attitude is adopted to defend oneself against a conscious or subconscious threat); (3) a *cognitive* function (when the attitude is adopted to satisfy the desire to enhance one's knowledge of reality); (4) a *value expressive* function (when the attitude is adopted to express a value that the individual holds).

Needs are defined as predispositions to action that inhere in us because of our biological, psychosocial, and spiritual dimensions. Needs are universal and innate, for example, the need for nurturance, aggression, sexuality, and dependency.

Needs can also be expressed through our attitudes: a need to be aggressive can be expressed in an attitude of wanting to constantly compete with others or get even with authority figures, or wanting to correct others when they make mistakes. Needs do not always have to appear in the clear light of consciousness. Sometimes one's early life experiences may have made some needs unacceptable to the person and so the individual sets up a defensive barrier to the recognition of these needs and transfers them to the unconscious.

ATTITUDES ARE CRUCIAL

In Rulla's theory, the ideal self is considered to embody the combination of values and attitudes expressing those values. The actual self is a combination of what the person actually does (PB) and his or her conscious and/or subconscious needs. Attitudes play a crucial role in Rulla's theory, since they can either align themselves with our values or come from our needs. For example, a person may claim to value humility and express this in attitudes of deference to others' opinions and respect for their right to speak and decide. In point of fact, the person may be moved by a feeling of inferiority and may lack the courage to express himself or herself forthrightly.

Rulla views the goal of religious life as being self-transcendent consistency. Religious life is self-

transcendent, since it is based on and leads toward union with God and the imitation of Christ. It is consistent when there is a fundamental harmony between the values one professes and the attitudes and needs, both conscious and subconscious, at work in one's personality. Vocational life needs to be studied, then, in its transcendent element and in the capacity of each individual to respond to the divine call. *Internalization* is the process of growth in vocation that allows the religious person to integrate into a consistent system of motivations the values of religion that are presented. Internalization is accomplished when a person is attracted by the intrinsic worth of the gospel call of Christ and allows himself or herself to be transformed by Christ. *Noninternalization* occurs when the individual is moved by subconscious dispositions leading that person to seek himself or herself rather than Christ. It can happen that an individual can be attracted by the conscious values of religion and yet be moved simultaneously by needs that cannot be reconciled to the ideals of religious life. When this happens, a frustrating vicious circle develops in the individual's life, which keeps the religious person from achieving the ideals publicly proclaimed. Depth psychology shows how it is even possible to be unaware of the inconsistency in one's personality (e.g., a value of charity and a need for aggressive domination) and its pervasive influence in one's life.



The vocational motivation of 60 to 80 percent of candidates was marked by attitudes that were in the service of subconscious needs

Rulla's research has shown that providing vocationers with the values of religion does not insure the full development of one's religious life. There is another subsystem of the self that can continually complicate matters—this is what is called the *latent self*. As we have already seen, attitudes can be expressions of values. They can also be expressions of our needs. For example, concern for the suffering of others could reflect a value of charity and could be expressed by various attitudes such as “service of others,” “apostolic prayer for the suffering,” or the “respect for others regardless of their station in life.” However, attitudes of sympathy and concern may turn out to be the expression of a need, such as a strong, central need for affective dependency. The person gives in order to receive. Instead of being on the side of those who are suffering, the individual uses his or her sympathy as a way of putting the other person down or to shore up his or her own weak sense of self. All of this can happen on the subconscious level; that is, in all good faith and with the best intentions, an individual can fail to follow his or her ideals because of subconscious needs that are dissonant with the very ideals that he or she is trying to live out. Research indicates that if these dissonant patterns of inconsistencies over consistencies prevail, one's religious life becomes more a defensive adaptation than a constantly growing, self-transcendent gift. Rulla and his colleagues have outlined four different patterns or types of consistencies or inconsistencies that can emerge:

1. *Social consistency*: when the need is consistent with both the values and the attitudes of the individual
2. *Psychological consistency*: when a need is compatible with the values but not with the attitudes of the individual
3. *Psychological inconsistency*: when the subconscious need is not compatible with the values and the attitudes of the individual

4. *Social inconsistency*: when the subconscious need is not in harmony with the values of vocation, and one's attitudes are aligned with the need rather than the values one has professed

Rulla's theory claims to be transcultural and transsituational. The ideals are stable in that they are the essential values of religious and Christian life. The needs (aggression, sexuality, dependence, etc.) are part of human nature. Their expression will vary, but the needs themselves will remain constant. Also, as Rulla has demonstrated, the structural features of personality are fixed: in the ideal self and the actual self, and in the tension arc that can exist between them.

RESEARCH ILLUMINES ISSUE

The results of the research by Rulla, Ridick, and Imoda offer us some insights into the psychodynamics of justice and social concern. First of all, their research shows that vocationers do in fact enter their vocations on the basis of their personal ideals, that which they would like to be or become. Research also shows that along with this conscious motive for entrance, there is also an unrecognized one. The vocational motivation of 60 to 80 percent of candidates was marked by attitudes that were in the service of subconscious needs—attitudes that were held to satisfy needs or to defend oneself against certain needs. Let us look at this more closely.

When seminarians were tested on their values they showed the following characteristics: they scored lower than lay people on “making a place for myself and getting ahead,” and higher on self-sacrifice for the purpose of creating a better world. They were less likely to look for security or intellectual endeavors, cope with life's problems as they came, or seek power or control over people and things. They also valued living out God's will through service. They shunned competition, dominance, and personal safety, and they valued service to others and obedience to God. When tested on their institutional ideals (what they see the institution they have chosen as expecting of them), they emphasized mortification and nurturance.

But on tests that measured their subconscious needs (e.g., the Thematic Appreciation Test), these same seminarians revealed needs for avoiding censure and failure, and for autonomy, dominance, abasement, aggression, and novelty. Rulla's summary of the prevalent conflict faced by seminarians is as follows.

The inconsistencies between the ideal self and the latent self are apparent: entering seminarians consciously emphasized deferent submissiveness to God and to authority and shunned competition and dominance; however, subconsciously, they present greater needs for autonomy, for domi-

nance, for aggression and—in such a context—for counteraction. Similarly, they stress the unselfish ideals of lack of concern for personal security, but—in contrast—they show greater concern about abasement and have greater needs for avoidance of censure and failure. By the same token, they proclaimed readiness to self-sacrifice for a better world and indifference to tangible gains, but they present needs for dominance, for aggression, and for avoidance of censure and failure.

Other research on seminarians and religious men agrees: on the one hand, they have goals of humanitarian service and cooperation and, on the other hand, competitive and aggressive needs. Research also shows that there is a tendency to repress and justify these tendencies rather than learn from one's mistakes and change one's behavior.

The research on women religious is similar. While stressing values of service to God and the community, self-discipline, desire to sacrifice, and unselfish concern for others, tests that measure subconscious needs indicate conflicts revolving around exhibition, acquirement, achievement, and dominance over others. In short, the values of service conflict with the needs for success and domination.

CONFLICTS STAY HIDDEN

Do things get better with time and experience? The results of the research show that after four years of religious formation and training, only 2 percent of the male and female religious grew in affective maturity. At entrance, 86 percent of the male religious and 87 percent of the female religious were ignorant, totally or in part, of their *central* conflicts, and after four years of religious formation, 83 percent of the men and 82 percent of the women were still unaware of their central conflicts.

Does this affect their relationships with others and their sensitivity toward others? Research shows that it does: 69 percent of the male religious and 67 percent of the female religious establish transferential relationships during the course of their formation. These transferences tend to be expressions of family conflicts that have never been adequately worked through. Because the individual does not know what these conflicts are a repetition of, or even that they are being reenacted, or why they are being reenacted, the conflicts tend to perpetuate.

These central inconsistencies in the personality have major effects on seminarians and religious: on their apostolic effectiveness, their capacity to internalize the values proposed to them by religious leaders, and their ability to put into effect proper institutional changes. The research by Rulla has concluded that the greater the force of a per-

son's unconscious needs that are not in harmony with the transcendent values of Christ, the greater an individual's orientation will be toward roles rather than transcendent values.

In a 1978 publication, "Discernment of Spirits and Christian Anthropology," Rulla provided a tri-dimensional view of human personality that can be used by formation personnel to evaluate the capacity to promote justice. In this article Rulla shows how each person lives simultaneously in three horizons of being or dimensions of life. The first dimension is one's habitual conscious ideals, the dimension of self-transcendent values consciously desired and proclaimed. The second dimension is the habitual disposition constituted by the totality of consistencies or inconsistencies between the ideal self and the actual self. The third dimension is that area of personality ranging from normalcy to pathology. Rulla, with these concepts, has supplied the theoretical underpinnings for a three-dimensional understanding of the psychology of justice and social concern. The capacity for justice must be concerned simultaneously with that first dimension of personality that is involved in the ability to consciously proclaim and choose the self-transcendent value of unconditional love as the true basis of justice; it must also concern itself with that second dimension that is neither sin nor pathology but that inhibits a person's capacity to live out self-transcendent values because of the presence and nonresolution of dissonant needs in the personality (mostly at the subconscious level); it must also concern itself with the structural deficits in the personality that can severely limit the capacity of individuals to form even the most basic components of altruistic concern.

THREE HORIZONS OF JUSTICE

Rulla's division of the functioning of our personality into three simultaneous dimensions indicates that justice or social concern can never be adequately understood univocally. We do not have one capacity for justice, but in fact must develop simultaneously three separate but mutually influencing capacities. As the body is made up of various systems (respiratory, cardiovascular, etc.), so too is the personality made up of mutually influencing systems.

A person can fail to develop his or her capacity for justice and social concern in the third dimension, the horizon of being spanning normalcy and pathology. The individual might be genetically or biochemically incapable of mentally concentrating on others and their needs. The autistic child who is unable to respond to the caring initiatives of its mother fails, tragically, to acquire even the rudiments of social interaction. Individuals suffering from psychoses (schizophrenia, manic depression) have deficits that interrupt the development of so-

cial concern. A clear example of a third-dimensional difficulty in developing and sustaining social concern and compassion is narcissism.

Narcissists suffer from a particular vulnerability: their self-esteem is labile, and they are extremely sensitive to disappointment, rejection, and failure. They struggle against needing others and against enjoying being cared for and loved by others. The work of psychiatrist Heinz Kohut indicates that the problems of the narcissist go back to childhood and the lack of development of a cohesive sense of self. Because of the failure of parents to mirror back the child's grandiose displays with admiration and encouragement, and to provide protection from stimuli when life becomes too threatening for the child, the child will develop, to various degrees, an impairment in his or her sense of self and thus in the ability to reach out to others with compassion and sensitivity. Kohut, in *The Restoration of the Self*, discusses four different threats to the development of a cohesive self. (1) *Understimulation*: The apathetic individual experiences his or her world as boring and seeks to avoid the sensation of emptiness by responding to any available stimuli. (2) *Fragmentation*: The individual experiences life as a large mosaic that seems to have no rhyme or reason; the individual seeks wholeness and connectedness. (3) *Overstimulation*: The individual is not protected from unrealistic expectations or admirations and so shies away from ever constructing personal ideals or risking an adventure that might capture the imagination and inspire the soul. (4) *Overburdening*: The individual, constantly threatened by overpowering stimuli, and lacking the ability to calm himself or herself, continually avoids painful or threatening situations.

Individuals manifesting a third-dimension pathology with underlying structural disorganization can often be identified by what Kohut calls "non-specific manifestations of ego weaknesses," especially (a) a lack of anxiety tolerance (seen in the avoidance of responsibility, reaction to stress with inappropriately strong emotions, new situations eliciting strong anxiety, and frequent and unnecessary change of work or community); (b) a lack of impulse control (seen in aggression or anger that is often and openly manifested, an inability to concentrate, drug or alcohol abuse, masturbation that is repetitive, frequent, and driven); and (c) an insufficiency of sublimatory channels (seen in a lack of cultural interests, productive work, or desire or practice of an interior prayer life). Obviously, it is the province of trained professionals to make this kind of evaluation.

INTERNAL CONFLICTS INTERFERE

We can also fail to develop social concern in the second dimension of personality. Rulla has shown

Formation personnel must be more aware of dynamics that develop when values and needs for abasement, aggression, domination, and autonomy collide

that the majority of religious and seminarians experience a difficulty in maintaining effective solidarity with others not because of pathological deficits in their ability to empathize with others but because of a subconscious inconsistency between the ideals of self-sacrificing service to others and a vulnerable, latent system of motivations for avoidance of censure and failure, and for autonomy, dominance, abasement, aggression, and change. These individuals, although having the capacity for social concern and compassion, still experience continuous frustration and tensions in their ability to achieve what their conscious values propose. This is so because the dominant, dissonant needs remain central in their personality. While proclaiming values of service and care, seminarians and religious can also escape from the responsibilities of Christian love by all sorts of defensive needs, even ones of which they are not aware.

Formation personnel can be of great service to their brothers and sisters by becoming more sensitive to the ways that self-transcendent values and defensive, dissonant needs interact in the life experiences of those they are called to serve. Seminary and formation personnel must become aware of the way that vocationers are stymied and frustrated by an *internal* conflict that affects their external behavior. Research indicates that formation personnel need to become more aware of the dynamics that develop when values and such things as needs for abasement, aggression, domination, and autonomy collide. Important to remember is the subconscious nature of this conflict.

The first dimension also needs to be studied and evaluated. Here, the vocationer is evaluated on the extent and the range of his or her self-transcendent, theocentric, and objectively revealed values that are operative in his or her life. Boniface Ramsey, in his article "The Center of Religious Poverty" (*Review for Religious* 42, 1983), recommended that

readers distinguish between different types of motives in social justice ministry. A *functional* motive would involve using religious poverty as a way of rendering the accomplishment of some task more practical or accessible. An *edificatory* motive would prompt a use of religious poverty for some type of moral upbuilding of the group, or for a critique of a society excessively intent on materialism. Ramsey maintains that religious poverty and service must be rooted personally in Christ. Solidarity with the poor alone is ambiguous as a religious motive, since there is an inherent nonpersonal tendency in solidarity; it often fails to see the individual for the group. Ramsey instead recommends a radical Christocentric motivation that can liberate all parties from the possibility of self-interest.

A first-dimension evaluation of the capacity to promote justice would be concerned with the centrality and operativeness of the Christocentric nature of social concern. It would ask the question, "Does the individual accept the redemptive meaning of sacrifice in his or her life, and can he or she accept the self-sacrificing nature of Christian love in a society awash with conflicting notions of romantic love?"

Rolla's theory helps to uncover some of the rea-

sons why individuals fail to live out the values they hold and publically proclaim. His study of the tension arc that exists between one's ideal self and one's actual self has given his readers a sensitive and thorough look at one of the most difficult problems of human life: the frustration of inconsistency, the failure of half-hearted living, and the potential for greatness never fulfilled. His theory provides us with a promising new foundation for a comprehensive psychology of justice and social concern.

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Dangerous Allergic Reaction to Food

Usually, when a person is allergic to a certain type of food, a reaction occurs when that particular substance is eaten. But there are some individuals who react—and can do so with severity—when they combine physical exercise with ingestion of the food to which they are allergic. Without the exercise, no reaction takes place.

This interesting, relatively rare but dangerous phenomenon is called "food-dependent exercise-induced anaphylaxis." People who experience it can eat the specific food without suffering an allergic reaction to it, as long as they do not exercise before or after eating. When, however, they mix the two events, they develop such symptoms as hives, intense itching, dizziness, nausea, weakness (from low blood pressure), and breathing difficulties. The severity of the reaction can be life-threatening.

Foods repeatedly involved in this type of event include celery, shellfish, grapes, peaches, and nectarines. One woman, whose case has been reported in medical literature, ate peaches, went bicycling afterward, then had a severe reaction. She had never had an allergic reaction before, although she had eaten peaches on numerous occasions. A skin test, performed later, showed that she was allergic to both peaches and nectarines. She was advised by her physician to continue eating these fruits, if she wished, but to avoid combining them with exercise. Dr. David Golden of Johns Hopkins University, Baltimore, Maryland, suggests that people who have a personal or family history of food allergies be aware of the problem. The "Golden rule" he has formulated is, Avoid the offending foods and *all* foods for two hours before and a half hour after exercising.

Inwardness

JAMES TORRENS, S. J.

My mother's loosened her grip
upon the audible, and her impulse
to slip me money. Long since
we have told each other what needed
telling. Now calmly buttering,
letting the waiter rain pepper,
she scrutinizes the tables.
We have been doing this for years.
They are an elbow away.

I fend off what I hear. Such
undressings, and I have no right,
surprised confessions. Also I keep
listening. The Insufferable Ego,
the love net, the lengthy explanation,
gap filling, dissecting of fellow
workers, the rosy prospect, whistle
of steam, the fraying of what's long
held. They edge into my territory,
and I burst to comment.

Later I sleep on the above.
The voices blur, with waiters
interjecting. Then a woman says,
"Funny, I have never been in church,
my parents never brought me. Something
seems missing." And her companion,
"I grew up there. My father's
a minister. I can't imagine what."
My mother, unaccountably, gives him
one of her old sharp looks.

Out of the corner of these busy days, we can see the flower of Iranian youth marching off against the flower of the Iraqi. There they are, thrown at one another even before their period of long thoughts and troublesome questions—one of the age-old injustices of the world. A footsoldier in Shakespeare's *Henry the Fifth* puts it succinctly: "I am afeard there are few die well that die in a battle; for how can they charitably dispose of any thing, when blood is their argument?" (act IV, sc. 1).

"Charitably dispose"—what could that mean? Here is one answer: acting without rancor, and without impatience for results; acting with respect for the opposite party, with that love for the neighbor that Simone Weil called "creative attention." Weil said we need "the power of God, present in us, to really think the human quality into the victims of affliction," people left at our mercy. Warfare, in any form, seems to presuppose, on the contrary, a kind of fever; and paradoxically it ends up inducing what was called in the Vietnam era "the thousand-yard stare," a numb but calculating look. People embattled for causes often end up as their victims, consumed.

Our ideology and our idealism—a pair, if not identical, at least related—are full of such terminology as "struggle," "commitment," "solidarity." Those who are active in movements, from Birthright to Nuclear Freeze, bewail apathy and non-involvement wherever they find it, as well they might. But rather than bewail, or harangue, perhaps the movement person had much better spend energy exploring how his or her burning concern coincides with the true human quest, the quest upon which most people timidly embark and to which their talk alludes only at unguarded moments—the quest to become an individual before God. When Jesus said, "Seek first the kingdom of God and his justice," he did not mean, with simple equivalency, "So go straight out there on behalf of prisoners' rights" or "Stand up for a living wage." He meant, "Seek that condition of your own spirit where these concerns may take root precisely because you hold yourself attentive to God and right before God."

Kierkegaard has perhaps put the above most memorably in his "Edifying Address," one of a series, which he entitled *Purity of Heart*. There is always something unsettling about Kierkegaard, but also something bracing. "In the midst of earth's appalling prodigality with human beings," as he puts it, one must not lose oneself in the mass; one is called to be responsible, to live by conscience. For Kierkegaard, conscience is not some kind of Kan-

tian imperative or moral duty; it is more like the impulse of Abraham who sees what he must do before God.

At the high tide of Romanticism, Kierkegaard, using that term dearest to the Romantic vocabulary, "the individual," cut through all swaggering nationalism and all indulgence of the ego with his question, "My listeners, do you at present live in such a way that you are yourself clearly and eternally conscious of being an individual?" He repeated this question in a variety of forms, tying it more precisely to the domestic life, to the fostering of a career, and to civic action.

Even in these relations which we so beautifully style the most intimate of all, do you remember that you have a still more intimate relation, namely, that in which you as an individual are related to yourself before God? . . . Are you of one mind about the manner in which you will carry out your occupation, or is your mind continually divided because you wish to be in harmony with the crowd? . . . If you live in a populous city, and you direct your attention outwards, sympathetically engrossing yourself in the people and in what is going on, do you remember each time you throw yourself in this way into the world around you, that in this relation, you relate yourself to yourself as an individual with eternal responsibility?

In everything that he wrote, this prophetic and evangelical man sought for true inwardness. He was continually disturbed and puzzled that so few seemed to value this condition, or that so many let themselves be pushed away from it. How few, as he put it, are alert to the Absolute Paradox, that consequence of the incarnation whereby The Eternal is in one place and at one time to be met by the lone individual, who can respond—despite sinfulness—actively, dynamically, in "the rising passion of faith" (Perry D. LeFevre, *The Prayers of Kierkegaard*).

If Kierkegaard was, par excellence, "That Individual," Simone Weil was the truth seeker. Weil, a French Jew, found herself born "inside the faith" and described herself as one living "at the intersection of Christianity and everything that is not Christianity." In the turbulence of the 1930s and 1940s she intently sought purity of heart. Her letter "Spiritual Autobiography" to Father Perrin, which is included in *Waiting for God*, tells the story movingly. She, a child of privilege who took on the slavery of factory work, a peace lover who had joined the Loyalist forces in Spain, could point out, toward the end of her short life, that "social enthu-

siasms, which have such power today and raise people so effectively to the supreme degree of heroism in suffering and death," are something "essentially different" from the love of Christ. This love can permeate them, but not necessarily. The real test will come, she points out, when those who are "momentarily least strong" come to prevail over some oppression. How then will they act? Will some inwardness express itself, or will the determinant be raw power and the forcing of means to ends?

The poet Adrienne Rich, in her poem "A Vision," which addresses itself to Simone Weil, has cried out in protest at the austere toils and self-deprivation that Weil practiced; she decries above all the fixity of Weil's gaze upon the burning One, God. But Rich is wrong to explain as a psychological warp, or to take as a betrayal of Feminism, what ran much deeper in Simone Weil, a woman who was wary even of the normal procedures of prayer. If purity of heart, as Kierkegaard says, is to will the one thing, "the one necessary thing," she was willful; yet hers was the opposite of self-concern. And the moments of grace that followed from such striving were a sheer surprise. For instance, during the recitation of George Herbert's poem "Love," she says, "Christ himself came down and took possession of me." While she was studying the Our Father, "the infinite sweetness of the Greek text so took hold of me that for several days I could not stop myself from saying it over all the time." The Our Father continued to have this effect: "Though I experience it each day, it exceeds my expectation at each repetition."

Perhaps a vocation to prayer is the truest thing that both Kierkegaard and Simone Weil display. They enacted it in unique ways, but their stories make it clear that the call to prayer is not a generic invitation to spend time on one's knees or do some detached meditating. It means coming to recognize, before God, the truths about oneself: one's specific gifts, which only become clear after a time; one's generous and persistent dreams; the faults one bears to the Lord for forgiveness; the edge of craziness that persists, often lifelong; the identity to which grace slowly forms a person.

In our present era, the restaurant, the place of dining in public, is where people seem to talk most intimately, to reveal themselves even without intending to do so. One who listens, who perhaps cannot help but overhear, will occasionally catch the note, the appeal, the longing for this inwardness without which we are not yet truly individuals in the sense of Kierkegaard, that is, before God.

At Home With Suffering

MARY CHARLEEN HUG, S.N.D.

Pain is no stranger to me. It has been my constant companion, my greatest cross, and the greatest blessing throughout all of my life. To ask how one bears continuous, severe pain that is there hour by hour, day by day, year by year, is to ask how one suffers intensely while still living life in hope, happiness, and peace. Above all, it is to ask how one's life can witness to others that there is joy in suffering.

I make no pretense of having scholastically researched the topic of suffering itself; I do not conclude my article with an impressive bibliography on suffering; nor do I quote extensively from great authors who have written inspiringly on this topic. I write from my heart, from my own personal experience. I write with a prayer that someone finds in these words the courage and strength to live life to the fullest while daily, willingly, taking up the cross of suffering and following God.

Suffering is not a problem; it is a mystery. Mysteries are not solved by answers, but through insight and intuition and by absorbing and being absorbed. I fully agree with Thomas Merton, who says that all the while we are asking the questions, we are living the meaning.

There is no peace of mind or heart until this meaning is found. There is only struggle, anguish, fighting, self-pity, denial, and the useless question "why?" and above all, "why me?" There are all the elements of death and dying, but they are not lived out sequentially, so you cannot breathe a sigh of relief that one stage has been "conquered" and cannot easily predict the next. There is, rather, the constant battle of dealing with whatever each day may bring. For it is not the actual physical pain that wounds the deepest; it is the emotional, psychological, spiritual anguish caused by the physical pain.

- There is the feeling of being cut off from friends, from all that has previously been "life" for you.
- There is the struggle of suppressing the conviction that there is no sense in even discussing your

pain or fears with others, because they simply could not understand.

- There is the loneliness of being excluded from activities, celebrations, and social events that mean much to you; and far deeper, the loneliness when others do not share such occasions with you for fear of hurting you more.
- There is the frustration of trying to keep informed of all the newest trends, methods, and developments so as to be able to carry on an "educated" conversation with visitors.
- There is the frightening fear of realizing that you are gradually growing weaker, while trying to hide it from others, especially yourself, for who wants to be a burden to others.
- There is the guilt of watching everyone around you be exhausted from work while you lie in bed; the shame of knowing that others thirty to thirty-five years older than yourself are laboring in the vineyard while you remain idle.

LARKIN'S WORDS HELPFUL

No one can tell you how to work through—pray through—all of this (and more!), but it is absolutely essential to all that is in you to do so. Your repressed feelings and fears can unconsciously surface in your routine check-ups, thus causing damaging misconceptions between yourself and others, especially your physician. An excerpt from Ernest Larkin's *Silent Presence: Discernment as Process and Problem* has helped me immensely.

Self-acceptance means to recognize yourself in your thoughts, feelings and behavior. It means to own your good self as well as your bad, exaggerating neither side and being at peace with both. . . . You need to face reality head on, and when you do that deeply enough, you touch God Himself. So it is not only okay to be me, it is pure gift.

Before my illness, if someone had asked me if, in my own eyes, my self-worth was determined by the *work I did*, compared with *who I am*, I would have

unhesitatingly responded, "Of course not!" My children, my classroom, my school is "out there," and I am "here." Now, in the fifth year of my illness, I am still struggling to live out that "Of course not!" Especially when work is found to be satisfying, successful, and challenging, it is difficult to divorce what you do from who you are. But the sooner this is accomplished, the sooner you can be at peace with your "pure gift."

From my college days I remembered the provocative question the older Curé asks the country priest, in George Bernanos' *Diary of a Country Priest*: Since there is no time with God, suppose 2,000 years ago were *now* and Christ were to come to call you. Where would you be? Where would he find you? On the lake fishing, like Peter? In the tax collector's booth, like Matthew? Under a fig tree, like Nathaniel? Up in a tree, like Zacchaeus?

That question became mine. Where would he find me? Where was my home? I knew I'd have no peace until I found out. Throughout my teaching years I sought the answer. Being fully certified as teacher, then as principal, I felt quite competent in school; I felt "at home" there. But something deeply hidden within me told me this was not the place, not the home in which he'd find me.

During one teaching assignment I had to undergo major surgery. But I was young, full of enthusiasm, and determined to work hard at regaining my strength quickly so that I could resume my work in the classroom. The pattern of beginning a school year, leaving midstream for surgery, and returning once more became a routine for the next five teaching assignments. All the operations were unrelated, but finally something told me that whenever God came to find me, I missed his call, not because I wasn't home, but because I was listening for his voice in the wrong home. I kept assuring myself that once recovery was complete and I could return to school, I'd hear his voice more distinctly.

AT HOME UNDER CROSS

The following year's operations did it! I was out of the hospital only twenty-four hours after one operation when it became quite obvious that something was definitely wrong, that hospitalization and still more surgery were inevitable. Lying in bed that night before another major operation found me quite worried and definitely frightened. Then it happened! I felt his hand beneath me. I

could actually feel his fingers and I fell asleep quickly, fully conscious that I was lying in the hollow of his hand. I was awakened in time to be wheeled to the operating room, but because of a delay, my stretcher was wheeled against a wall to "wait it out." I glanced up to see that above me was a large crucifix. Holding-room time soon came, and again I was against a wall, and again beneath a crucifix. Following surgery I awoke in the recovery room and once again I was against a wall, and again beneath a crucifix. Could I ever doubt again where Christ would find me? where my home was? Two thousand years ago and now, my home is beneath his cross.

I lived all of my life with a backache, with the pain increasing every year. Finally, my illness was diagnosed by an extremely skillful neurosurgeon, to whom I owe more than I can ever put into words. I was suffering from a very painful congenital spinal disease that injures the spinal cord, causing weakness and, eventually, paralysis.

Now, in my fifth year of living in our provincial house infirmary, I have finally found my home. Three spinal operations three months apart put the disease in remission, but I am disabled. In a pain-wracked body, beneath his cross, I am helping "to fill up what is wanting in Christ's sufferings." (Col 1:24). I try to make my room a joy-filled one, for all who come to visit me. When the pain is too severe I close the door, but when it is open, I want to sow joy.

I have found the "meaning of suffering" that I mentioned earlier. I assign the twenty-four hours of each day to twenty-four persons who mean much to me and for whom I have promised to pray. When the pain increases, I glance at the clock, see whose hour it is, and offer a prayer and my pain.

In a special prayer service one day, I read aloud an "act of consecration" of all the pain I have now and will have in the future. To this consecration my confessor and I both signed our names. I renew this prayer every morning.

Between times, when I need to lie down, I keep vigil with him whose voice rings loud and clear now, for I am finally at home.

By the prayerful support of my Sisters, the compassionate care of my Sister nurses, the care and concern of my surgeon—above all by the Divine Physician himself, who continues to hold me in the hollow of his hand—I am truly blessed and deeply grateful.

Innovation in Religious Life

GERALD A. ARBUCKLE, S.M., Ph.D.

Three factors are involved in revitalizing religious communities: turning to Christ with a deepening spirit of faith, rediscovering the founding charism, and fostering apostolic innovation. This paper is about the last quality—innovation.

Innovation, here, refers to the production, acceptance, and implementation of new pastoral ideas, processes, and services. Those who innovate we can call change masters, change agents, even prophets. Rosabeth Moss Kanter describes them in *The Change Masters: Corporate Entrepreneurs at Work* as “the right people in the right place at the right time.” They are the right people because they are pastorally creative. They are in the right places because they receive at least minimum support from superiors and others in the community. The times are right because the pastoral needs of people in a changing world require the vision, ideas, and processes envisioned by the change master. Without innovation, any religious community living in a rapidly changing world will die. Why will one community support a change master, when another will not?

Religious communities can be seen as cultures or subcultures of larger groups. Hence, the insights of cultural anthropology are highly relevant in helping us to understand better the conditions in religious communities that prevent, hinder, or facilitate the work of a pastoral change master.

Cultural anthropology is concerned with the influence of certain aspects of cultural groups—interpersonal relationships and communication, values, myths, and symbols—on individuals. Unlike most contemporary managerial studies, the emphasis here is first on the culture and then on the individual.

I will present the four models of culture developed by a leading contemporary anthropologist, Mary Douglas, and discuss the concepts of power

and religious obedience. I will then construct four types of religious communities in terms of the anthropological models.

MODELS OF CULTURE

In her analysis of cultures, Douglas’ basic variables are “group” and “grid.” The group is the social unit, and the grid is the set of rules, structures (tangible or intangible), or systems that relate one person to others on an ego-centered basis. Using these two variables, Douglas constructs four models of culture: (1) strong group and grid; (2) strong group and weak grid; (3) strong grid and weak group; and (4) weak group and grid.

Strong Group and Grid. In this model, change takes place extremely slowly, if at all. Intense loyalty to the group and to the grid (traditional symbols and structures) is expected, and rituals that celebrate and reinforce identity and unity are of fundamental importance. There are built-in mechanisms that would force a change master out of the group. Such a person is seen as a threat and is referred to as one who pollutes the group, a traitor to traditions.

This model is helpful in understanding many behavior patterns in the pre-Vatican II church. Boundaries were extremely clear, Catholics being defined in opposition to Protestants, who were seen as threatening the Body of Christ. Internal administrative structures and statutes were rigidly hierarchical and unchanging; rituals were highly formal and impersonal, often reinforcing a sense of spiritual elitism.

Strong Group and Weak Grid. Here, group awareness is strong, but since the internal system of behavior patterns is weak, the individual may reflect on the internal structures of that culture. There is considerable concern, however, to guard the boundaries of the culture. Questioning the values that give the group its identity is not permitted, so

whereas the group often tolerates remarkable individualism, any behavior that threatens group identity is forbidden. Whoever questions the group's boundaries or identity is branded as a "sorcerer," a "witch," a "traitor." Relevant action is taken to control or expel such people.

Douglas sees ritual as creating order by marking the margins that divide the pure from the impure; that which is impure is polluting and dangerous and must be kept outside the order. She considers that this model, which originates primarily from group identity, even applies to how people view the human body. Elements coming from the body's margins, such as excreta, blood, nail clippings, and hair, are believed in traditional societies to endanger the victim's body if they penetrate it. Therefore, rituals must be performed to counteract such dangers. Douglas, in *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*, claims that the degree to which a person is anxious about such bodily pollution depends on the degree to which the group is worried about penetration of its social boundaries. Accordingly, a minority group, the Israelites, felt its political boundaries endangered and thus designed the elaborate Levitical taboos to prevent boundaries of the body from being contaminated by polluting substances.

Strong Grid and Weak Group. Here, people are individualistic, but less so than in the previous model. Individuals form themselves into segmentary groups, clusters, or social networks only as long as their self-interests require. The skilled leader is able to articulate a common need and manipulate the segments into a wider unity. Loyalty to the whole group is very fragile; it remains only as long as the self-interest of individuals and segments remains intact. Since group boundaries and group pressures are minimal, the concept of pollution is rarely present.

In New Guinea, for example, there are no chiefs by birth. People become leaders, change masters, by manipulating support from a variety of disparate groups. They remain powerful only as long as they can continue to respond to the self-interests of the supporting segments.

Weak Group and Grid. In this model people are even more individualistic than those in previous models. Neither society nor social networks have much control over individuals. The cult of individual self-fulfillment is popular, self-fulfillment meaning that there are no particular obligations to society. Relationships with other people are thus very fluid. The hippie culture of the late 1960s is an example of this model.

From the point of view of the change master, this type of culture is particularly favorable. Negative pressures, either from the group or network of internal structures, are minimal. Moreover, as individuals cannot live for long without predictable structures and a sense of belonging, the potential

change master stands a good chance of influencing others. People are generally open to returning to previous identities (e.g., the reactionary Lefevre movement) or to participating in the establishment of new ones.

DISTINCTIONS OF POWER

According to Paul Hersey and Ken Blanchard, authors of *Management of Organizational Behavior: Utilizing Human Resources*, leadership is the process of influencing the action of an individual or a group in the effort to achieve a goal in a given situation. Whereas leadership is any attempt to influence, power is a leader's influence potential. Power permits a leader "to induce compliance from or influence others."

I find the following distinctions, based on the analysis of Hersey and Blanchard, relevant to an understanding of the term *power* in the context of this article.

1. *Position Power*: power inherent in one's organizational or cultural position
 - a. *Legitimate power*: that based on one's particular authority in the group
 - b. *Reward*: power to bestow or withhold rewards
 - c. *Connection*: power that comes from contacts with others of influence
 - d. *Coercive power*: that which evokes fear in others and forces them to act
2. *Personal Power*: power deriving from the leader's personal gifts
 - a. *Expert power*: that derived from expertise and skills of the leader
 - b. *Information*: power that comes from information that others need
 - c. *Referent power*: that which influences others because of the attractive personal qualities of the leader

One further distinction is important, that between unilateral and reciprocal power. In unilateral power, the person or group refuses to receive influence from others; dialogue in these circumstances is impossible. In reciprocal power, individuals or groups are open, not only to giving but to receiving from others.

RELIGIOUS COMMUNITY OBEYS

The word for *obedience* in biblical languages comes from the word "to hear." It always denotes a willingness to listen and to do what other people say, as in the case of Mary, who listened to the angel of the Lord. Her obedience involved questioning, listening, and acting in faith. Christ himself prayed to God that his cup of suffering be removed. He, also, listened, reflected, and acted.

INNOVATION TYPOLOGY IN RELIGIOUS LIFE

**STRONG GROUP
& STRONG GRID**

**STRONG GROUP
& WEAK GRID**

ORIENTATION:

MAINTENANCE

MAINTENANCE

POWER:

UNILATERAL &
POSITION POWER
IN GROUP AND GRID

UNILATERAL
& POSITION POWER
IN GROUP

OBEDIENCE:

TO GROUP & GRID

TO GROUP

PROVINCIAL:

POSITION POWER STRONG

PERSONAL POWER IN
GRID & POSITION
POWER IN GROUP

INNOVATION:

POTENTIAL POOR

POTENTIAL GOOD

**WEAK GROUP
& WEAK GRID**

**WEAK GROUP
& STRONG GRID**

**MISSION
POTENTIAL:**

CONSIDERABLE

VERY GOOD

POWER:

WEAK IN GROUP & GRID

POSITION POWER
IN GRID

OBEDIENCE:

TO PERSONAL
INSIGHTS/FEELINGS

TO GRID

PROVINCIAL:

PERSONAL POWER

POSITION POWER IN GRID
AND PERSONAL IN
GROUP

INNOVATION:

POTENTIAL
CONSIDERABLE

POTENTIAL VERY GOOD

Every religious community binds itself to obedience, to listening for God's will. Community members commit themselves to listen to God speaking in the gospels, in their order's constitutions, and in the church or ecclesial community. This community provides directives, proposes changes, and challenges religious to deepen their commitment and openness to serve God's people, a people whose pastoral needs are constantly changing. When a religious community fails to listen to God's will in whatever way it is being presented, disobedience occurs. When this happens, individuals within the same community may be accurately listening to what God wants, but since the rest of the community does not hear, they are made powerless to act. These marginalized religious often suffer on the boundaries of the community.

MODELS OF RELIGIOUS COMMUNITIES

The following models are based on the cultural anthropological models and the concepts of power and obedience described above (see box). These models are of religious provinces, but with relevant modifications they apply to individual communities within provinces or to religious congregations. It is important to remember that a model facilitates a better understanding of complex situations, reflecting reality to the extent that certain points and trends are emphasized. A situation can then be researched to discover how much it conforms with or diverges from a model. Therefore, a model will never perfectly depict a particular province, but it will effectively highlight key issues.

Province: Strong Group and Strong Grid. This province is maintenance oriented. There are strong pressures from the group and the grid to maintain the status quo, and given the strength of these pressures, change masters have little or no opportunity to question or innovate. Those within the province are silenced and those outside the province (e.g., bishops, general administration officers) are considered dangerous. Power is unilateral inasmuch as the group effectively obstructs the province from listening to God's will. Power is coercive and manipulative, for individuals are forced to comply with the status quo. Religious obedience is interpreted as submission to the group; the wider ecclesial dimension of obedience is ignored.

The provincial, aware that power lies in the group boundaries and the apostolic grid, reinforces the continuance of this power. For example, by using position power, the provincial can effectively enforce conformity. Formation programs can be controlled simply by sending individuals only to the "safe" places and by inviting into the province people whose ideas reinforce the status quo.

Of the four models, this is the most resistant to change. A mission-oriented provincial, however,

can use personal power and legitimate power to place mission-oriented change masters into key positions; formation programs can be opened up to ecclesial influences and needs. Religious communities can be exposed to information that may challenge them to listen to what God is saying.

Province: Strong Group and Weak Grid. This province, too, is maintenance oriented. Group pressures are strong, and the religious feel they belong solely to this province, but since the grid is weak, individualism is also strong.

Members of the province enjoy being together on occasions (e.g., for recreational activities). They may even assume that this coming together indicates a vigorous community life, but in fact the commitment stops there; there is no move to develop apostolic team life based on ecclesial needs.

As in the previous model, change masters from inside or outside the province are considered threats to the status quo. Therefore, they are isolated or ignored. Power rests within the boundaries. Hence, obedience consists of being loyal to the group's identity.

In this model, the maintenance-oriented provincial accepts the fact that coercive power, in particular, rests with the group. The provincial is a "club captain," organizing recreational or social events and attending necessary group "rituals" (e.g., anniversaries, funerals). Using whatever small residual position power is left, the provincial reinforces the status quo.

A mission-oriented provincial will discover change masters in the province and encourage them to form new communities or apostolic teams based on the charism of the congregation and the needs of the ecclesial community. Such a leader will be open to dialogue with any person who can be of assistance in this delicate and difficult ministry. Potential for innovation in this type of situation is good.

Province: Weak Group and Strong Grid. Unlike the first two models, the province is maintenance oriented but has the potential for mission. The corporate identity of the province is weak and its goals are unclear. Its structure is segmentary, comprising traditional apostolates that operate as disparate, self-contained units. Legislation seeks to freeze the status quo; however, each group attempts to manipulate others to support its particular position rather than the stand of another group.

Power lies in the grid (i.e., with the traditional apostolate or segments of the province). Obedience is interpreted as loyalty to this or that apostolate. Change masters are considered disobedient.

A maintenance-oriented provincial assumes the "club master" role. The province is not challenged to serve the ecclesial community. Personal care of individuals takes precedence over dealing with the corporate health and future of the province. A mis-

sion-oriented provincial will not diverge much from the previous model but can still effectively use legitimate power. As a result, potential for innovation is very good.

The provincial will use personal power to draw on others, recognizing that change is ultimately effected through conversion of the mind and heart of the religious. The provincial will studiously avoid solving problems that individuals and the apostolates can resolve themselves, being aware that human and religious growth occur only when people accept responsibility for their own actions.

Province: Weak Group and Weak Grid. This province has considerable potential for mission, since there are few group or grid pressures to obstruct innovators. There is, however, a general breakdown of corporate identity and traditional networks; malaise or confusion may exist regarding goals of mission. Under the circumstances, members of the province are likely to hold back from committing themselves to any venture at any deep level. Power here is personal, for little or no position power remains in the province.

Freed from the pressures of group and grid, religious are more open to a renewed understanding of obedience than they are in any previous model. They are open to God speaking in the gospels, and they respect constitutions and the ecclesial community. As long as the cult of self-fulfillment prevails, however, religious will restrict obedience primarily to their own individual feelings and insights. When this occurs, the wider criteria for obedience will be ignored.

This situation is conducive to the emergence of apostolic change masters. Their task will be to help articulate and redefine the goals of the corporate body and to establish new apostolic networks in light of these goals. The change master requires considerable integrity and understanding of apostolic obedience.

A maintenance-oriented provincial uses position power and personal power. A mission-oriented provincial will appoint change masters to positions of influence who will then encourage others to join them. Concentrating on key conversion possibilities for the province and its members, individuals and groups will reflect on updated studies of the order's original charism. The provincial faces the challenge of facilitating the refounding of the congregation. There is considerable potential for innovation in this model.

INNOVATION MAKES DEMANDS

Over the years, each religious community develops its own culture that either restricts or facilitates innovation. Of the four cultural models dis-

cussed here, the most obstructive to change-master activity is the strong-group and strong-grid model. Religious here are so enmeshed in the primacy and what they consider to be the legitimacy of their corporate identity and traditional apostolates that they become deaf to what God is saying to them. A change master who belongs to a community of this orientation must be prepared for rejection or marginalization. The other three models of religious life culture are more open to the possibility of innovation.

The ability to innovate and the willingness to accept the challenges of change masters ultimately depend on individual and group conversion. As Pope Paul VI observed in his encyclical *Evangelii Nuntiandi*, "the best structures and the most idealized systems soon become inhuman . . . if those who live in these structures or who rule them do not undergo a conversion of heart and of outlook." In order to put aside the securities that come from the familiar ways of doing things, and to have the energy to risk the unknown, there must be a radical deepening of faith on both the individual and corporate levels.

Innovation is crucial for the survival of religious orders and their apostolic effectiveness, but it only comes about through the catalytic involvement of change masters. Faced with the demands of the contemporary church and world, they experience the same problems their founders did centuries before. In a variety of ways, change masters, with gifts of nature and grace, challenge their fellow religious to disentangle the original charism from the accretions of time. The words of Christ apply to these followers: "The seed that fell in good soil stands for those who hear the message and retain it in a good and obedient heart, and persist until they bear fruit." (Lk 8:15)

RECOMMENDED READING

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Examination of Unconsciousness

JUDITH A. ROEMER, A.N.G.

Spiritual people of every era go through similar experiences in their lives with God. In each age they try to give names to their experiences so that they can hand their wisdom on to the next generation. It seems to me that our own age is particularly rich in its ability to add new understanding to this accumulated wisdom, because for the first time in history, we have available a psychological vocabulary that can be used to clarify some of the phenomena that saints and sinners have experienced in their spiritual lives over the centuries.

I know that many people start to feel uneasy when someone tries to name in psychological terms something already commonplace in spirituality. They seem to have greater acceptance of the way saints (e.g., Teresa of Avila, John of the Cross, and Ignatius of Loyola) put labels centuries ago on the steps people take on their journey toward God. When anyone in this present century attempts to describe the same journey but uses today's vocabulary, many people consider the usage to be disrespectful. To me, they seem to fear that if spiritual phenomena are articulated in psychological terms, they will no longer be holy and sacred. Despite their misgivings, I believe that it is important for us, now in our own age, to apply our own vocabulary to what we observe and experience as we journey toward God.

NEW PRACTICE FORESEEN

This past year I have begun to think seriously about what might be the next step of progress in the evolution of Christian spirituality. I have asked myself the question, "What will be the next practice we will be asked to take up by the challenge of development?" It is my belief that we are now ready for a new development in spiritual practice.

Up until the present time, when we have in-

structed people in spiritual discipline we have asked them to incorporate certain practices into their lives on a daily or weekly basis. Mental prayer, spiritual reading, liturgy, participation in the sacraments, and a periodic meeting with a spiritual director are some of the practices that continue to serve us well at present. Yet, in the past few years, I have seen a new trend in the spiritual life, and I believe that it is the beginning of the next step in spiritual development.

More than a decade ago George Aschenbrenner, S.J., wrote his widely acclaimed article "Examination of Consciousness" (*Review for Religious*, 1972), explaining how people could become more reflective and attentive to the inspirations of the Holy Spirit. The recommendation of a daily examination of consciousness was not, of course, original in Father Aschenbrenner's article; centuries earlier, St. Ignatius of Loyola had invited his followers to use the "examen" not only once but twice every day in order to become more aware of the direction in which God was calling them. The examination of consciousness, when practiced faithfully over a long period of time, helps people become more reflective about their daily lives, more receptive to the inspirations of the Holy Spirit, and more ready to make the decisions that will further God's kingdom.

I would like to suggest that our next step in spiritual discipline will consist not only of those things that are already included in the examination of consciousness but also of those that are part of the examination of unconsciousness. In many ways the examination of unconsciousness is more challenging than our traditional practice is, but it is not beyond our means. Many individuals have had the opportunity and experienced the discipline of going through a year or so of psychotherapy. Such counseling may be thought of as a "novitiate" for learning the unconscious. In this setting, one be-

gins to consider dreams, slips of the tongue, projections, and other manifestations of the unconscious as important, worthy of attention, time, and reflection.

JOURNAL KEEPING ADVISED

The practice of the examination of unconsciousness may take several forms, but I would recommend the writing of a daily journal, which includes keeping an account of one's dreams and projections. As a person becomes skillful in remembering dreams, the journal presents the opportunity of dialoguing with the characters in them. Through dreams one can learn to recognize what is going on in everyday life from a deeper-than-conscious perspective. By paying attention to dream figures and patterns, one can become aware of the subconscious configurations that have an influence on one's decisions, relationships, and general well-being. These psychic patterns can support not only our enthusiasm and zeal but also the resistances we so often develop.

Our projections occur in our unconscious, so we are never able to look at them directly. Still, it is possible to find ways of recognizing and coping with them, as has been described by Father Wilkie Au, S.J., in "Dealing With Projection" (*HUMAN DEVELOPMENT*, Spring 1985). One of the psyche's ways of helping us gain some recognition of the hidden flaws and failures within ourselves is to transfer them from ourselves onto other persons or things. We perceive *them* as flawed or transgressing, then we become angry, hostile, or resentful. Our response to their presence or behavior is out of proportion to reality. We can also project too much virtue onto others and respond to them with undeserved envy or adoration.

Often the intensity of our emotions gives us a hint that others are not totally responsible for what we are experiencing and that projection is taking place. Thus, it becomes possible to see that the faults, failings, or hero-sized virtue that we project onto other persons has actually originated in ourselves.

PROJECTION SURPRISINGLY RECOGNIZED

I sometimes mentally compose a list of ways a friend of mine might improve himself. I have occasionally mentioned some of these items to him and, at times, have been surprised to find that he has not been at all aware of them himself. For a long time I attributed his lack of self-recognition to blindness of heart on his part, or to his resistance to following my suggestions. Just recently, however, I became aware that these improvements I believed he should be making in himself actually constitute the very list I should have been writing for *myself*.

When there are things about ourselves that we cannot accept or take care of, the psyche sometimes helps by projecting them onto someone else

I am not denying that we are often accurate in identifying the faults and virtues of others. What is more important to learn is that when there are things about ourselves and our behavior that we cannot accept or take care of, the psyche sometimes helps by projecting them onto someone else. If we are sensitive and note the exaggerated intensity of our emotional reaction to the other person—a response out of proportion to what is going on at the moment—we have an opportunity to search for and discover within ourselves a trait or activity related to the one that we are inclined to attribute to the other.

NO TIME ADDED

A plausible objection to the deliberate examining of our consciousness *and* unconsciousness is that few people have time to work on both of these aspects of their lives. If one is adhering to the conventional spiritual discipline that has been practiced over the centuries, it will take several hours each day to participate in the examination of consciousness, spiritual reading, liturgy, meditation, or contemplation. By those busy with apostolic tasks, resistance to examining their unconsciousness might be expressed in the question, "How can I possibly add another practice, even if it is worthwhile?" Nevertheless, these individuals may find the examination of consciousness *and* unconsciousness to be a more efficient, "quality-time" means of spiritual development. Instead of the combination taking more time, it will make better use of the time that they already spend in prayer.

To accomplish this economy of time, one might divide a prayer period a little differently from the more traditional way, which allocated five to ten minutes to preparation, forty-five to sixty minutes to prayer, and ten to fifteen minutes to reflection or review. Altogether, this arrangement requires an hour to an hour and a half each day. Instead, my own practice includes more time in preparation

and a shorter time for formal prayer. This plan allows me to cluster some of the things that belong together, in a new way.

NEW STEPS IN PRAYER

When I begin prayer, I take out my notebook and write down my dream from the night before. If I can learn from it or find some other evidence of my unconscious to work on, I might take the first ten or fifteen minutes to write about it, while trying to become aware of what it is trying to say to me this day. I have found that whenever I did so, I no longer had to review after my prayer any things that upset, distracted, or interrupted me; I was marvelously calm for the rest of the prayer period.

After having searched my unconscious, I turn my attention to scripture reading. I spend ten to fifteen minutes with a passage, reading it and just "being with" it. I then move into the prayer itself. This period is simpler, less cluttered, and shorter than it was formerly: a half hour of just being quiet, peaceful, and attentive as I remain before the Lord.

Coming away from the formal part of this prayer, I now reflect on how God is speaking with me. I participate, in a new way, in the examination of consciousness, a consciousness that is aware not only of the ordinary things that have happened that day but also of a consciousness that has been enlarged and enriched because I was willing to spend

time with my unconscious and bring that additional reality to prayer. With this fullness I am ready to make decisions: to decide how I will spend my time, my love, and my energy in the apostolate this day.

YOUNGEST LEARNING FIRST

This past summer I was privileged to direct an eight-day retreat for two women novices. As a part of their regular religious training, these novices were instructed to spend time "reflecting" after each period of prayer and after their daily examen. They also participated, by invitation, in group therapy. Moreover, looking at their own projections and examining their dreams became an ordinary part of their day. Interestingly, these young women had so taken these practices for granted that they assumed that every religious person had been doing the same exercises for years. They would have been quite surprised to discover that the majority of people who practice the spiritual life would have been baffled at the thought of processing their dreams and projections.

These novices are finding, as I myself have, that when we befriend our unconsciousness, along with our consciousness, we are in a better position to make good decisions, be cocreators with God, and participate more effectively in helping his kingdom be fully realized.

Age Changes Sleep Requirements

Sleep patterns vary with age. People who are older generally need less sleep than those who are younger, and their sleep is also lighter. Moreover, they have more difficulty getting to sleep, awaken more frequently and for longer periods, and are more prone to wakefulness as a result of drinking caffeine and the falling body temperature that occurs in normal nighttime sleep.

Some people require only two or three hours of sleep at night. Others cannot get along well without nine or ten hours of sleeptime. Most people fall within the seven-and-one-half to eight-and-one-half hour range. Dr. Christopher Evans, writing in his book on dreams and sleep, *Landscapes of the Night*, explains: "This variation shows that it is impossible to lay down how much sleep any particular person ought to have—most people learn by experience what suits

them and take that amount regardless of anyone else's habits. In a healthy person, too much sleep should be impossible. If a person does suddenly begin sleeping abnormal amounts, it might be a sign of a rare disease such as narcolepsy (uncontrollable bouts of sleep) or of some mental disorder." The most common emotional illness that alters people's sleep pattern is depression.

An American Cancer Society study of 800,000 persons showed that those who slept more than ten hours a night had up to twice as many heart attacks and up to three and a half times as many deaths from strokes as those who slept only seven hours a night. Scientific researchers have attempted to link various sleep patterns to different personality types, to genetics, and to other variables, but no theory thus far appears to demonstrate convincingly any direct connection.

BOOK

REVIEWS

Wellsprings, A Book of Spiritual Exercises, by Anthony de Mello, S.J. New York: Doubleday, 1985. 240 pp. \$12.95.

This is an excellent and important book. For anyone who has read and profited from Father de Mello's earlier works, *Sadhana* and *The Song of the Bird*, or who has had the good fortune to attend one of his workshops or retreats, the news of a new volume will be greeted with smiles of delight. And this is one instance in which reality will match anticipation.

The book appears deceptively simple. Paging through it casually, one might gain the impression of a collection of free verse, and perhaps not very good verse at that. That would be a serious error: the book is a book of *exercises*, exercises that engage the whole of one's being: body, critical thought, memory, imagination, all one's senses, and all one's heart.

Each of the seventy-odd exercises is two or three pages long and begins with a sharp sentence, setting the locus. For example: "I imagine that I walk into a desert place. I spend some time exploring the surroundings, then settle down to contemplate my life" or "Sit down by the bank of a river, in reality or fantasy, and watch the water flow" or "I call to mind the times when Jesus Christ said, 'Come!' to people in the gospel. I imagine that I hear that word addressed to me today and I respond to it."

Each paragraph within the exercise brings a shift of time, place, point of view; engages a new ele-

ment of one's being; or brings a new perspective, a fresh way of approaching and experiencing what it means to be a human being, alive. Obviously building on his deep formation in the Spiritual Exercises of St. Ignatius, the author brings his firsthand knowledge of Eastern meditative techniques and his knowledge of contemporary psychology to the service of his Christian faith. Some exercises may lead the reader to the "dearest freshness deep-down things" that one experiences in the poetry of Gerard Manley Hopkins. The de Mello meditation on the decay of the body in "The Symphony" has a graphic intensity equal to Yale surgeon Richard Seltzer's eloquent essay, in *Mortal Lessons*, on the same subject.

The author remarks that he intends the book for use by groups as well as individuals, and that it "is meant to lead from mind to sense, from thought to fantasy and feeling—then, I hope, through feeling, fantasy, and sense to silence." That, of course, is a lifetime's journey. Along the way, I have personally found that these exercises help me realize more vividly the observation in the prologue of John's Gospel, "Of his fullness we have all received," and the promise contained in the book of Revelation, "Behold, I make all things new." Could I give a stronger recommendation?

—Jon J. O'Brien, S.J., D.O.

Christwalk, by Richard Roos, S.J. New York: Paulist Press, 1985. 204 pp. \$7.95.

"Trust Me!" How many times have we heard significant people in our lives say this to us? How often in our prayer and ministry have we heard this command (request) from the Lord? And yet, we hesitate. Trusting, it seems—deep-down, gutsy, day-to-day faith—comes slowly to us. We try. We wait. We struggle. But the journey into mature faith is a winding road, and even after many years along the way, there is still so much to learn. And so the address comes once again: "Trust Me!"

The experience of pilgrimage—traveling in poverty and total dependence on the Lord—is a condensed and highly charged journey of trust. The pilgrim knows this. He or she chooses to push through the hesitations and tries to walk toward the voice that beckons. On the pilgrim's journey, trust becomes both the goal and the way. We of hesitant faith are blessed when one who has undertaken a pilgrim's life shares the experience with us by telling the story. We are encouraged and

uplifted; we are strengthened for our own faith journey.

Christwalk is the story of a contemporary pilgrim. Narrated in the form of a travelogue or diary, it is one man's account of a journey in trust. At the beginning of Lent in 1979, Father Dick Roos, a Jesuit tertian, goes "on the road" with only a knapsack, a staff, and the Lord for companionship. Forty-four days and almost eight hundred miles later, he arrives back home on Good Friday. The reader quickly becomes involved in the story of this Lenten pilgrimage, visiting a number of California missions, meeting many of those whom Father Roos encountered, and sharing in his struggles—inner and outer—along the way. This is a personal book, and both compelling and rewarding reading.

Christwalk is not a scholarly or spiritual treatise on faith, nor is it a particularly profound piece of work. It is a book of experience, and its value rests in the deeply human quality of the story it recounts; it is full of flesh and blood. This is its most engaging feature. It is captivating and hard to put down.

Intentionally made as a journey of faith by a man of faith, Father Roos' story differs significantly from other contemporary travel stories such as *A Walk Across America* and *Blue Highways*. The title, *Christwalk*, indicates much of the difference. From beginning to end the author invites us into his experience of "trusting the Lord." Will the Lord provide for his safety along the road? Since the pilgrim travels penniless and dependent on the generosity of strangers, how will the Lord provide for his food and shelter? Without our usual modern controls over circumstances (travel arrangements, physical comfort, etc.), will the pilgrim be guided and cared for? Stripped of his "respectability," credentials, titles, and professional identity, will the Lord show his poverty to be rich and fruitful?

Throughout the book, the reader is brought back again and again to these questions. Each day on the road with the author, we learn more about him, about the people he meets and also about those who people America, about the questions and fears a pilgrim must face. But most of all, we experience in a vicarious, but in a very real fashion, the care and mystery of God.

There are some problems with the book. It is never really clear why the missions of California were chosen by the pilgrim and what value they held for him. His insistence that people, uncomfortable with a pilgrim-stranger's presence, will deliberately misrepresent distances or terrain seems somewhat harsh. Perhaps people who depend so much on automobiles and modern transportation simply have a poor sense of distance, much to the chagrin of the footsore pilgrim. And although Father Roos is touchingly revealing about his own inner struggles, this reader felt a desire for

a more reflective, retrospective view of the total experience and lessons learned.

These criticisms aside, I would heartily recommend this gem of a book for inspiring spiritual reading. Father Roos has done us a great service in honestly and courageously relating his journey of faith. Once again we are reminded that in responding to the invitation "Trust Me," we are not alone. We follow in the footsteps of the sisters and brothers who have gone before us, "marked with the sign of faith."

—Oliver J. Morgan, S. J.

Bio-Spirituality: Focusing as a Way to Grow, by Peter A. Campbell, Ph.D., and Edwin M. McMahon, Ph.D. Chicago: Loyola University Press, 1985. 159 pp. \$6.95.

This is a book about "unity and multiplicity." Joining "mystics, philosophers, and sages from every age and culture," these two priest-psychologists "hold that there is an underlying unity behind the apparent multiplicity which ordinary people experience." Their task as authors "is to make some contribution toward developing a new paradigm for Western spirituality" by placing the therapeutic process called "focusing" within the context of an incarnational and evolutionary Christianity. In so doing, echoing Teilhard, they hope to share with their readers "a look-out point in the universe" that may lead us in the name of religion beyond a religious history that "bears tragic and repeated witness to the savage destruction of human life and property that has occurred in the name of belief in all manner of gods." In this era of turmoil and war, holy as well as unholy, their effort is timely, their vision inspiring, their instruction refreshingly down-to-earth. Respect for our bodies is the key.

"Focusing, the therapeutic method developed by psychologist Eugene Gendlin of the University of Chicago," moves the focuser's centered attention into that receptacle of personal multiplicity, one's own material body. Through this "art of allowing" one may move gently yet forcefully into and through the full range of human pains and excitements in such a way as to "have an awakening realization of *being within, being tied into, or being at home within* some Larger Process." Reversing an age-old tendency of religious and religious folks to spurn the body's finite multiplicities while yearning for a promised unity in infinite spirit, McMahon and Campbell preach the experience of spirit incarnate to be our daily journey into the Godhead.

In this age of specialists and synthesists, there is much here to engage the thinking professional. A quick look at the authors' footnotes reveals their intellectual ancestry. As psychologists, they owe much to the personalist and transpersonalist thinking of Eugene Gendlin and Carl Jung, William James and Abraham Maslow, Gordon Allport and Michael Murphy; as theologians they associate themselves with Karl Rahner and Gregory Baum, Dom Sebastian Moore and John A. T. Robinson; as artist-scientists they admire the ground-breaking work of modern biologists and physicists Sir Arthur Eddington, David Bohm, and Teilhard de Chardin.

For all its philosophical weight, this book reads lightly. The authors speak clearly and conversationally, calling up common experiences to illustrate psychological/mystical truths: "As the cowboys of old had to check their guns at the barroom door, we too must first lay down the overriding need to control all of our lives before we cross the threshold of bio-spiritual journeying." Because of the years the authors have spent using the focusing method, personally and in groups, in their book clarity and ease join hands with a lovely sensitivity and an authenticity that ring true.

Bio-Spirituality will be for the thoughtful, provoking; for the spiritual, hopeful; for the earth-bound, practical. Does it succeed in formulating a "new paradigm for Western spirituality"? For those with the openness to grow and the discipline to listen, the direction is there.

—Robert J. Willis, Ph.D.

Becoming Adult, Becoming Christian, by James W. Fowler. San Francisco: Harper & Row, Publishers, 1984. 154 pp. \$13.95.

The ministries of religious education, formation, and spiritual direction require a certain acquaintance with developmental psychology. James Fowler has become a significant voice in developmental circles, and his writings on faith development are particularly apt reading for those engaged in ministry. His new book, *Becoming Adult, Becoming Christian*, is a provocative and timely addition to the growing literature on the development of faith.

This is a surprising book. Many readers have anticipated an updating and fine tuning of Fowler's original ideas. It was expected that a further elaboration of faith development theory—its methodology, assumptions, and new research findings—and a response to critiques would form the substance of a new Fowler book. Perhaps something of

the sort will be forthcoming. This book, however, is different. Its scope is much broader; the questions it addresses, more reflective and far reaching; its content, challenging.

The unifying theme that Fowler uses to link adult development and Christian faith (explicitly *Christian* faith) is the notion of "vocational ideals," that is, normative visions or models used to guide persons on the journey toward wholeness and full self-realization. Contending that our society lives with a confusion—even contradiction—of vocational ideals, he suggests that many of us suffer from a welter of visions about what it means to be a "good" and adult human being. This situation, he believes, has encouraged a contemporary turn toward psychological theories of development in the hope that they can provide some normative and descriptive images for adulthood.

In this context the book proceeds to explore the developmental theories of Erik Erikson, Daniel Levinson, and Carol Gilligan as they present models of psychological/ethical/religious maturity. Fowler looks at these theories as "myths of becoming," outlining a kind of narrative plot for the course of true human development. His intent is to find the vocational ideals implicit in these models. Erikson, for example, describes a growth sequence leading toward "generativity" as his mature ideal, whereas Levinson focuses more on the process of development and the "dream" that guides it. For Carol Gilligan, the paradigm of "responsibility" (closely linked with empathy) is the guiding force for mature development.

It is as he steps back to look at his own developmental view, and tries to speak of the vocational ideal embedded in it, that Fowler does his most creative work. After a brief summary of the stages of faith development, Fowler proceeds to show that his vision of mature human development is focused on a synergy or interrelationship—a kind of partnership—between the divine and the human. The goal or model informing his faith development view is ever-increasing openness to, and interaction with, grace and the Spirit. The guiding metaphor and vocational ideal of faith development is partnership with God.

The book explores this vocational ideal of divine-human partnership in terms of biblical history and language. This perspective lends a freshness of approach to biblical theology. When viewed through the metaphor of partnership, notions of covenant, liberation, incarnation, and church take on new vitality. Likewise, the thrust of Christian adult development is placed within its appropriate biblical context.

In a particularly stimulating section, Fowler addresses the question of the role of Christian communities in the formation of persons for the vocation of partnership. Those engaged in the ministries of forming and guiding persons for full

Christian adulthood will find this section intriguing and fruitful.

Fowler sees formative communities (e.g., churches, religious congregations) employing five interconnected elements for the nourishment of growth into human/Christian adulthood. Such communities use a shared *core story* as a model for guiding each individual's personal narrative. Closely allied to this core story is the *central passion* that informs it. Flowing from these two elements are the formation of affections and the generation of virtues consistent with appropriating the story and its passion into one's life structure. Finally, embodiment of these elements into a particular and concrete worldly vocation is emphasized. Diverse communities of faith and religious groups with special charisms will benefit by considering how they attempt to focus these five elements in the formation of their members.

—Oliver J. Morgan, S. J.

Quaker Spirituality: Selected Writings, edited by Douglas V. Steere. Ramsey, New York: Paulist Press, 1984. 334 pp. \$9.95.

Spiritual renewal has benefitted greatly by the behavioral sciences in its discussions of human development. Likewise, the resources of communities with whom we share the Christian faith but who have been separated from the Roman communion for centuries provide even more seasoned resources for the spiritual life. This volume makes accessible for the Catholic community the rich resources of Quaker spirituality.

The introduction by Douglas Steere is particularly accessible for Catholics, starting as it does with the discussions on charism at the Second Vatican Council. The book will be useful not only to spiritual directors, formateurs, and those who teach spirituality but also for personal spiritual reading and nurture. The sensitive introduction not only surveys Quaker history, spiritual exercises, and theology but also uses anecdotes from Quaker life to enliven the understanding of the spiritual journey in the Quaker tradition. In addition to the introduction, the selections from important Quaker figures such as John Woolman, William Penn, George Fox, and others will make it possible for the reader to use small snatches for prayer and meditation, if one is not of a mind to read through the entire text systematically.

With the increased interest in a simplified lifestyle, a spirituality for peacemaking, methods of

mental prayer and centering, and ways of building community based on human development rather than conflict, the long years of Quaker spiritual reflection are a rich resource.

In religious communities' efforts to renew their life together, many have introduced new forms of decision making discovered in the supportive approaches of human development studies. More affirming than confrontational, these forms pay more attention to the spirit working in every individual than to the results of the more common parliamentary democracy of Robert's Rules of Order, inherited from the Presbyterian tradition. Many communities are looking for less bureaucratic ways of building their community life together and are working with the Ignatian and other styles of corporate discernment. Certainly, the Quaker tradition is a rich resource in supplementing those more confrontational voting styles.

As Steer mentions in his introduction, "Another highly important issue in arriving at a decision and one that calls for a good deal of inner discipline and seasoning on the part of the members is the matter of what constitutes unanimity." And, characterizing the attitude with which one leaves the discerning meeting: "I emerge from the meeting not as a member of a minority who feels outflanked and rejected, but rather as one who has been through the process of decision and is willing to abide by it, even though my accent would not have put it in this form." Indeed, it is the very doctrine of the Spirit and their concern for the spiritual life that have led Quakers to be so intentional about the role of silence in their meetings and to emphasize sensitivity to the common mind.

Likewise, the deep spirituality of this book will lay to rest the critiques of those in the sacramental traditions who have a prejudice against the Quakers for their lack of ritual. Indeed, one quote from twentieth-century Quaker Thomas Kelly relates specifically to this element of their spirituality: "I believe that group mysticism of gathered meetings rests upon the real presence of God in our midst. Quakers generally hold to a belief in real presence, as firm and solid as the belief of Roman Catholics in the real presence in the host, the bread and wine of the mass. . . . The bond of union and divine fellowship is existential and real, not figurative. It is the life of God himself, within whose life we live and move and have our being. And the gathered meeting is a special case of holy fellowship of the blessed community." Indeed, the sacramental intensity of eucharistic devotion can be enhanced by the entire community's spirit of silence and focus on Jesus, which has been the historic tradition of the Quakers, only recently being recaptured in Roman Catholic piety.

—Jeffrey Gros, F.S.C.

Editorial Board Member Dies

Among all the people who six years ago contributed their expertise and support to enable us to begin publication of HUMAN DEVELOPMENT, no one was more encouraging and helpful than Dr. Francis J. Braceland. At that moment, as in so many other situations throughout his vibrant lifetime, he revealed himself as a man of vision, optimism, wisdom, enthusiasm, and profound religious faith. During the ensuing years, Dr. Braceland provided wise advice and mature guidance, as well as inspiration for us in our efforts to pass along to our readers the kind of knowledge about human nature that would be useful as well as informative. His own professional career in medicine included a variety of publishing ventures that were no less successful than his entire life. He was a man who made the very most of the time, talents, and energies that God so generously gave to him.

Frank Braceland was a caring clinician, a superb teacher, a delightful public speaker, and a writer with priceless insights and wit. He devoted his abundance of knowledge and experience to the service of the emotionally disturbed and mentally ill, and to the aging and physically disabled as well. Twelve honorary degrees were awarded to him during the years he fulfilled administrative roles at Loyola University in Chicago, the Navy's Bureau of Medicine and Surgery, the Mayo Clinic, the National Institutes of Health, the Veterans Administration, and the Institute of Living, in Hartford, Connecticut. His rank of Rear Admiral in the U.S. Navy and his distinguished military record during World War II merited for him the honor of being buried in the National Cemetery at Arlington, Virginia, bringing to a close his 84 fruitful years of life, 52 of which were selflessly invested in the practice and development of psychiatry.

During the six years we have been publishing HUMAN DEVELOPMENT, we have seen members of our Editorial Board become a cardinal, a bishop, a president of a federation of priories, provincial superiors, and a general counselor. We have felt proud of their accomplishments and joyful in recognizing their well-deserved advancement. But at this present moment, our hearts are both sad and full of admiration. We have lost the dearest of friends, but we are blessed in knowing a man whose constant magnanimity, love, and kindness have surely won for him the first place in heaven ever to be enjoyed by a member of our Board. We thank God for giving us such an extraordinary mentor, model, and friend. The happiness we wish for him is boundless and everlasting. We pray the Lord will make it so, and bring us all one day to be reunited with Frank forever.

James J. Gill, S.J., M.D.
and the Editorial Staff

An Annual Request

Once each year the Jesuit Educational Center for Human Development makes an all-out effort to update the list we maintain that includes the names of professional therapists and clinical facilities found helpful by sisters, brothers, and priests who have received their care. We try to keep enlarging this list because of the increasing number of phone calls we are receiving from people in places all over the world where members of religious congregations or clergy are experiencing problems related to mental health, alcoholism, sexuality, drug abuse, and the like. It is always a pleasure for us to have the opportunity to make the names of these professional resources available, either by phone or mail, to anyone desiring a local name, or several, from our list. We do not, of course, disclose the name of the person who personally benefited from the counseling, therapy, hospitalization, or program and subsequently sent us the recommendation.

If you would be so good as to help us expand our list, especially in relation to Third World locations, please take a few moments to write to us and say: (1) I (or someone in my community) was a patient/counselee of _____ (name of therapist/hospital/clinic, etc.); (2) The general nature of the condition for which treatment was sought was _____ (depression, anxiety, alcoholism, sexual problem, obesity, etc.); (3) The provider of helpful treatment was _____ (a clinical psychologist, nurse clinical specialist, psychiatrist, drug rehabilitation center, etc.); (4) The name of the staff member who helped me (him/her) most is _____ (if care was obtained at a clinic or hospital, etc.); (5) My comments on the quality of care received are as follows: _____; (6) The address and phone number of the person/center I am recommending are _____ and _____.

Please, if you can, and if you have not already done so, complete the six short statements above. The chance for others to regain mental or emotional health and their ability to function happily and effectively depends on what you decide to do right now about this request we are making.

Gratefully yours,
John T. Murray, S.J., M.D.
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